



*M. del. argillura. p. 1650.*

*P. Van Schuppen. sc. 1650.*

*The Graver tells what shee was heer below  
Angels and Saints must tell what shee is now*



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THE  
LIFE  
OF THE  
LADY VVARNER.  
OF  
PARHAM in SUFFOLK.  
In RELIGION Call'd  
Sister CLARE of JESUS.

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The Second Edition, to which is added An Abridg-  
ment of the Life of her Sister-in-law Mrs.  
*Elizabeth Warner, in Religion Sister Mary Clare.*

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Written by a Catholic Gentleman.

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L O N D O N:

Printed by *Tho: Hales*, in the Year, 1692.

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T O T H E  
Q U E E N.

*MADAM,*



H E following  
Work being a just  
and faithful Rela-  
tion of the most  
remarkable occur-  
rences in the Life of my Lady  
*VVarner* ; I hope for an easie  
a 2 Pardon

## *The Epistle Dedicatory.*

Pardon of my Presumption, in offering it to Your Majesty.

The *Memoires* of Heroical Persons, vvhose efforts have been to make the *Science of Saints* their chiefeft study, and their heighest ambition to excel in Vertue, cannot but find a gracious acceptance under the *Protection* of Your Royal Name; since Your Majesty not only by vvords, but by an unparallel'd example, has so openly declar'd in favor of Vertuous Actions before all other Titles, even to *Crowns* and *Scepters*.

Amongst these *Great Souls*, this Lady, vvhose Life I Write, must be Register'd, vvhose Ver-

tues

## *The Epistle Dedicatory.*

tues so long conceal'd, by a  
signal Providence have taken  
air, and are come to light.

The Monastery of *Graveling*, in  
vvhich she liv'd, and Crovvn'd her  
Merits by a happy Death, vvas  
alvvays look'd upon as a *Nursery*  
of eminent Sanctity; but *Humi-*  
*lity* seems to be their darling Ver-  
tue: For these Humble Virgins  
being hid from the Eyes of Men,  
that they might be more con-  
spicuous to those of God and his  
Angels, vv ere never vvilling  
to transmit to Posterity, vvhat  
othervvays might justly deserve  
the highest esteem and venera-  
tion; and consequently the O-  
riginals I have made use of in

## *The Epistle Dedicatory*

compiling the Actions of this holy persons Life, have by the importunity and Authority of the Honorable Lady *Anne Nevil* of happy Memory, late Abbess of *Pontoise*, been rather extorted from the Monastery of *Graveling* than freely offer'd; so that I am beholden to my Ladies Zeal for the greatest part of the Memoires vvhich she had industriously got together, vvith design to have put them into such a Method as might fit them for the Press; yet all that either my Lady Abbess, vv whilst she liv'd, or I since her Death have been able to procure, are so few, in comparison of those  
many

## *The Epistle Dedicatory.*

many Vertues my Lady *VVar-*  
*ner* practis'd, that I can give my  
Reader but a faint *Idea*, and  
small Scantling of them.

After all my endeavours, I  
knowv these small *Essays* vwill  
not escape hard Censures, and  
no Precaution can secure me  
from severe Challenges upon  
this *Subject*. The refin'd Policy  
of Worldlings vwill never be  
able to brook this *Hidden Trea-*  
*sure*, nor look this *Lady* in the  
Face, vvho in the flower of her  
Youth, so generously slighted the  
Charms of a plentiful Fortune,  
of a loving Husband, and of her  
dearest Children, to make her  
self an intire Sacrifice to God.

## *The Epistle Dedicatory.*

These proceedings, I say, especially in a *Pretended Reformation*, vwill be traduc'd as the highest Folly and greatest piece of Bigotry; vwhen indeed the follovving Evangelical Counsels has alvvays been one of the *Discriminating Tests*, and *Distinctive Signs* of the true Religion.

For this reason, Madam, I make again my humble Addresses to beseech Your Majesty to vouchsafe to receive this small *Treatise* under Your *Royal Protection*. 'Tis true, Vertue is very poverful, but Obloquies are like to be so great on the one side, and my endeavours  
to



## *The Epistle Dedicatory.*

to dravv her true Lineaments to the Life, so vveak on the other, that Your supporting hand vwill be vvanting to encounter the first and sustain the second.

The Picture of my *Lady*, in the Frontispiece of this Book, is vvithout Flattery very *Lovely* : But vvhoever Reads her Life, must confess the Features of her Soul vvere incomparably more *Amiable*. For my part, I vvonder not that Vertue vvvas Hereditary to her; because if a good Tree must needs bear good Fruit, 'tis not to be admir'd that a good Child should be Born of a good Mother ? My *Ladies* Mother had  
so

## The Epistle Dedicatory.

so sweet an Air, and so winning a Comportment, that she gain'd the Hearts of all, vvith vvhom she convers'd. Nay, our late Queen of happy Memory, *Henrietta Maria* Mother to Our Gracious Sovereign, vvvas so far taken vvith her, that she chose her to be one of her Maids of Honor.

How far more advantagious is the Fortune of the Daughter, since Your Majesty has been Graciously pleas'd to allow the best Actions of her Life to be Address'd to Your Self: They must needs Live for ever by this Immortal Favor, being reflected on by those Rays of Majesty

## *The Epistle Dedicatory.*

Majesty vvhich suffer no Eclipse,  
and vvhich by the opposition  
of a Malign Darkness give ra-  
ther a greater Light : For a  
Queen to be truly *Great*, is al-  
vways to be the *same*, vvhether  
Fortune smiles, or frowns up-  
on Her ; neither Elevated in  
*Prosperity*, nor Dejected in *Ad-  
versity*, but shewing the *Great-  
ness* of Her Soul in despising all  
things beneath it. This Golden  
Mean, this equal Temper, the  
Christian World has alvways  
admir'd in Your Majesty ; but  
never more, than in this present  
Conjuncture. Hence, Madam, I  
humbly conceive Your Majesties  
Name the most Proper an-  
der

## *The Epistle Dedicatory.*

der Heaven to Countenance  
such a Work, as designs ( by  
drawing the Picture of a Ver-  
tuous Lady ) to publish, and  
praise the Contempt of an  
unconstant World. For vvhhat  
can speak so efficaciously as  
Your Example, the instability  
of all Human Felicity ? For  
as Your present State offers  
forcible Motives towards the  
disparaging of all Worldly  
Greatness, so the consideration  
of Your Royal Patience and  
unshaken Constancy, cannot  
but comfort the most af-  
flicted, and heal the vvhounds  
even of the most desperate.

These

## *The Epistle Dedicatory.*

These Vertues, Madam, grounded on Christian Humility must necessarily at length be Crown'd: 'Twas Prudence, in not vvrestling vvith the merciless Waves, and furious Tumults of an *ungrateful People*, vvhich has sav'd us the best of *Kings*, the best of *Queens*, and the most hopeful of *Princes*: The humoring of a Storm is often the best vvay to Steer a Vessel securely into the Haven. 'Tis not for me to search into the Mysteries and Decrees of the *Highest*; I knowv as they are inscrutable in their Secret Courses, so they are to be Ador'd and Reverenc'd in their surprizing

## *The Epistle Dedicatory.*

surprizing Effects ; But vvhen I reflect on such a *Series* and uninterrupted Succession of Miraculous Deliverances, vvhich both before, and after the Subversion of the Government, have attended the *Royal Family* ; I cannot be persvaded, but that the speedy return of Your Majesty into Your Kingdoms , is nigh at hand. I dont rely upon the Flight or Singing of Birds , as the Heathen Augurs did , but take my Measures from better *Omens* : The Iustice of Your *Cause*, the Over-ruling *Providence* vvhich never leaves the *Iust*, the  
Povver

## *The Epistle Dedicatory.*

Povver of a Most *Christian King*, backt by the greater force of Heaven, vvhich his Zeal in supporting Religion and Iustice cannot but obtain, foretel the certain and speedy ruin of *Usurpation* and *Rebellion*. Methinks I hear the Angel Guardian of our Iland Whispering in Our Soverains Ear, as heretofore the Angel Guardian of *Israel* did in the Ear of *St. Ioseph*, these joyful vvords ; *Rise, and take the Child, and his Mother, and return into your Country, for they are Dead, vvho sought the Life of the Child.*

Pardon

## *The Epistle Dedicatory.*

Pardon me, Madam, for enlarging the Preface by this Digression. The Zeal I have for Your Majesties happy Restauration vwill Apologize for the length. I have no more to add, but to beg that Your Majesty vwould vouchsafe to Honor these *Memoires* vwith Your Royal Approbation, and accept this Tribute of my poor endeavours, vvhich vwith all imaginable submission I lay down at Your Sacred Feet. That the Great God of Iustice may speedily restore Your Majesty, and Our Gracious Sovereign to Your Thrones; and that after a long and happy Raign  
upon



*The Epistle Dedicatory.*

upon Earth, You may receive  
an everlasting Crown in Hea-  
ven, are the earnest vvishes and  
dayly Prayers of

*M A D A M*

Your Majesties most Dutiful  
and most Devoted Sub-  
ject and Servant,

*N. N.*

**T H E**

The Epistle Dedicatory.

upon Earth. You may receive  
an everlasting Crown in Hea-  
ven, are the same witnesses and  
daily prayers of

M. A. D. A. M.

Your Majesties most Dutiful  
and most Devoted Sub-  
jects and Servants

M. A. D. A. M.

T H E

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THE  
AUTHOR'S PREFACE  
TO THE  
Courteous Reader.

**T**HIS ensuing Treatise being like to fall into the hands of so many persons, so differently dispos'd to receive it, I thought it necessary to desire my Courteous Reader to lay aside those dispositions, which being prepossest withal, may cause him, instead of reaping that advantage, I design all should do that Read it, to receive a prejudice; which I am  
b sure

*The Author's Preface*

sure none can ever do, that peruse it, well dispos'd. Wherefore I thought fit, to propose such remedies against whatever prejudice they may come withal, as I hope will render it's perusal both pleasing and profitable.

In the *first* place, if the Reader be of a different persuasion from my self, or the Lady whose Life I here present him with, I earnestly entreat him to lay aside those prejudices, which difference in Religion doth ordinarily occasion; by imagining this Treatise to be the Life of the sincerest and most dis-interested of his friends (for such I assure him her Charity made her to all, whilst this World did enjoy her) and to be written by one who unfeignedly professes himself a friend to all, how different soever our Religions may chance to be.

*Secondly,*

*to the Courteous Reader.*

*Secondly,* To the end he may better master those apprehensions, fears, and jealousies, which naturally rise upon the perusal of the Writings of those of a different Church, we being too apt to suspect that they write with some design upon us, or prejudice against us, I humbly beg of him to believe me sincere in the assurance I give him, of my having no other design in this Treatise, than that of giving him as true a knowledge, and as perfect an Idea of the admirable Life of this Lady, as I was able to procure; in compliance with which, I give him a plain Narrative of her Actions, without intermixing any of those reflections, which might touch or displease him, hoping he will think that worth his Reading, which I took so much content in Writing, and this Lady pains

## *The Author's Preface*

in practicing; and that he will not be more displeas'd at present with the praises, which I could not refrain from giving the Zeal she manifested in the exercise of those eminent Vertues she so faithfully practic'd, than he will be at the end of the World, with those far greater, he is like to hear from the Mouth of the Eternal Wisdom, of those Vertues her Humility conceal'd from us; since He assures us, he will not then let pass, so much as the giving a Cup of cold Water, without it's due reward.

*Thirdly,* To prevent those rash Censures we are too too apt to pass, at the first sight of others actions, which clash with our present humours and inclinations, and this for the most part without so much as hearing, much less weighing the reasons

*to the Courteous Reader.*

reasons which mov'd them maturely to act, what we so hastily condemn; I desire he would please seriously to ponder, and reflect upon what mov'd this Lady to practice, what is contain'd in her following Life.

1. She cannot reasonably be suspected to have been induced by any sinister ends, Temporal interest, or human Motives, to act so contrary to the dictates of Nature as she did, when she fled from, and contemn'd all sensible pleasures, and transitory satisfactions; neither could the World or the Devil have any more a hand in this her change, than flesh and blood; since her contempt of riches, slighting of honor, and flying from pleasures, are no less contrary than destructive to their principles; these being the baits which they lay to intrap, and with which  
b 3 they

*The Author's Preface*

they destroy their too too many  
Proselytes.

2. It seems no less evident, that  
she could be mov'd by none but the  
Holy Ghost, to so sublime and ex-  
traordinary a State of Life, nor be  
enabl'd by any to embrace and per-  
sever in it, with that courage, con-  
stancy and chearfulness, which al-  
ways accompanied her, unless by the  
All-powerful assistance of his Di-  
vine Grace, who as he let her see  
the excellency of his Counsels,  
Sanctified by the practice of her  
Redeemer; so he gave her a foresight  
of the rewards which were prepar'd  
for the followers, both of his Doctrin  
and example; and let her not want  
a taste of it, even in this Life by  
the impassibility of her Soul, and  
that perfect and absolute Command  
she had over her passions: And gave



*to the Courteous Reader.*

us also a clear evidence of her Sanctity after her Death, by those extraordinary favors he Communicated to her Corps. Wherefore I earnestly beg the Reader to pass at present that opinion upon her Actions, which his Conscience convinces him, that he is like to give of them at the hour of his Death, or the general day of Judgment; when his All-seeing Iudge shall draw from before his Eyes the Curtain of his passions, and give him a sight of things as they are in themselves: Then he will be convinced, that what the World may perhaps esteem folly and madness, is in the sight of Almighty God the greatest prudence: And now he may own with profit whatsoever Error he hath been guilty of in the judgment he hath passed upon others, or finds him-

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### *The Author's Preface*

himself inclin'd to pass upon this Vertuous Ladies Life; which mistake the Divine Wisdom foretells us, many shall then fruitlessly bewail in these words, *Wisdom. chap. 5, ver. 4. We fools counted her Life madness, and her end to be without honor, behold how she is number'd amongst the Children of God, and her lot is amongst the Saints;* were I not afraid of being tedious I would go on in his Divine words, which whosoever Reads and ponders, will never repent their perusal.

I hope, that what I have already said, is sufficient to take away all prejudice against the subject and Author in general, tho' not in particular; for I understand that several Objections have been made against what I writ in the first Edition, which this second being equally liable

*to the Courteous Reader:*

to; I thought my self oblig'd to acquaint the World, with the reasons which mov'd me to write, what I find to have been less pleasing to some Readers.

The faults layd to my charge, are ; First, That I descend to too Minute Circumstances, and insist too much upon things of little moment. Secondly, That I relate too much at large, what immediately concerns others and not her, whose Life I write. Thirdly, That I have Publithed her Letters, Devotions, and the Ceremonies of her Profession, not so compendiously, as might have made them less tedious. Lastly, That (contrary to the Divine Counsel we find in the *Chap. 11. ver. 30. of Ecclesiasticks, To Praise none before their Death*) I have said too much in the praise of  
Sir

*The Author's Preface*

Sir Iohn VVarner, aliàs Father Clare,  
who is yet living.

To the first I Answer, that my Motive to take notice so Minutely of such small things, as most are pleas'd to esteem several to be, which I have instanced in this Treatise; was the example which the Eternal Wisdom gives me in the so Minute recital of the Actions of the just, he'l make at the last Day. And if his Providence moves him to such a care of our Bodies, as not to let so inconsiderable a part of them as a hair fall to the ground without his order; it cannot be imagin'd, that it gives him a less regard to the more Noble part of his Creatures their Souls, or that he will permit the least Ornament of them to fall to the ground: And certainly what soever the Divine Wisdom esteems,  
is

*to the Courteous Reader.*

is well worth our knowledge, and taking notice of. I am sensible a reply may be made to this reason; and that, several will be apt to tell me, that tho' these things be good; yet they fall far short of the Idea, most conceive of their excellency, who deserve to have their Lives Publish'd, and that these are subjects which are fitter for the Edification of private persons, than for the admiration of the public. Did these Minute circumstances make up the greatest part of this Relation, as the chief subjects on which it was grounded, I confess I should immediately have yeilded, and suppressed in this Edition what was so justly blam'd in the first; but since they are only mention'd, as accidental and remoter proofs of that sublime fund of Grace and Sanctity,  
from

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from which they proceeded, as all the Actions of the Body do from the Soul; I humbly conceive them scarce liable to exception; especially, since as the Soul may be in the Body without giving any other marks of its presence, than a faint beating of the Pulse, or the like, as it happens in Paraliticks, and persons oppressed with sleep; but cannot animate every part, and live in all the extremities of it, unless Nature be vigorous, and the Body perfectly Organiz'd; so a meaner share of Grace may Inhabit a Soul, which barely keeps the Commandments; but never yet did any one remain punctual to the observance of the *Minuter* duties of a Holy and perfect Life, in whom Grace was not strangely prevalent over Nature. This consideration mov'd me to instance

*to the Courteous Reader.*

stance these particulars, as capable of giving the Reader a great Idea of her perfect love of Almighty God, and of the extent of her Zeal, which permitted her not to omit the least of Actions, she thought might be grateful in his Eyes, and to fly as from Hell it self, from whatsoever might displease him.

To the second Objection, which blames me for a too fuse recital of what appertain'd to others; how much soever I may seem to have Err'd in this particular, at least I can Answer in my own defence, that I design'd it to her advantage, and the Readers satisfaction: I thought I should contribute to the first, by letting the V World know with whom she was most intimate, and who they were, that set so high a value upon her; and that I should con-

cur

### *The Author's Preface*

cur to the second, by the variety which those other passages would give to this Relation, than which nothing can be more diverting in History; and since perhaps the same Objection may be made against the Fifth Book in this Second Edition, which contains an Abridgment of the Life of her Sister-in-law, and her Companion, both in her Conversion and Entrance into a Religious course of Life, I must declare, that tho' the Relation be perhaps longer, than such an occasional Discourse doth seem to require; yet I was loath to cut off any thing that was her own; her Doctrin and Devotions being so solid and practical; and the way which Almighty God was pleas'd to lead her to Heaven, being one of the hardest; I was apt to believe, that a thorow knowledge of her behavior



*to the Courteous Reader.*

havior amidst the severest of tryals. could not but be instructive and beneficial to such poor afflicted Souls, who stand most of all in need of assistance and comfort; and consequently, that in lengthning this Relation, I exercis'd as great an Act of Charity, as I was able to perform: And the Ceremony which I have added of the Cloathing, is done at the request of some who wish't it in the First Edition; which if it displeases any one, 'tis easily avoided, by leaving it un-read.

Lastly, My intent in setting down several Letters and Devotions at large, which I find to be blam'd by some, was first to give the Reader the satisfaction, which I found in their perusal; secondly, to give him an Idea, both of the judgment, prudence and vertue of the persons  
who

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who writ them; nothing giving a better knowledge of these, than a Letter; and whosoever seriously ponders the Letters and Devotions I have set down, will find them to want none of these qualities, and consequently, must judge, that the persons who writ them had a very large share of them. I know not what may please others most in History; but for my own part, nothing pleases me more, than when by Reading it, I seem rather to converse with the person whose Life is writ, than with the Author of it; and therefore, their own Discourses move me more, than even the best Deductions, the Author, or Historian can make; which therefore I have purposely avoided.

In Answer to the last Objection, that I have said more than I should have

*to the Courteous Reader.*

have done in praise of a person yet living, I declare that I have said nothing, but what I thought absolutely necessary, to explicate the matter of fact; for my Lady being in a state which of necessity requir'd their mutual consent to make her separation lawful, I thought I could not sufficiently shew it to have been so, without making the consent which he gave, as evident on his side, as I had shewn it on hers; moreover, being desirous to give the Reader a true Idea of her Vertue, I thought my self oblig'd to convince him, that it was not out of want of affection, but out of a pure and disinterested love to each other, as well as to Almighty God, that they resolv'd upon this separation, the better to follow his Counsels and example; nor could I more  
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evidently convince him of this truth, than by fully answering an Objection I my self have heard made, even by some Catholics; who seeing two persons, in the flower of their Age, blest with lovely Children, and a plentiful fortune, undertake such a course of Life, seem'd to think this could not be done without some previous dissatisfaction or unkindness between them: And if Catholics made such an Objection, I had reason to think, that Protestants, who have not that Veneration for our Saviours Counsels (at least in practice) which the others profess to have, might easily make the same; wherefore, I obtain'd of Sir Iohn Warner, tho' not without difficulty, some of his Ladies Letters; as also leave to make use of those expressions which (either as  
they

*to the Courteous Reader.*

they lay in them, or were told me by other persons, who had receiv'd them from her Mouth) may seem to tend to his praise, did they not come from so near a Relation; but from her Mouth, they are only a Testimony of that mutual affection, which made their separation the more pleasing to God, and admirable in the Eyes of Men. This I convinc'd him he could not in reason or justice refuse me, as being necessary for the vindication of his Lady's Reputation, and the prevention of such false imaginations, and too easie credulity of many, who are too apt to lay hold of any argument which may lessen the esteem of that in others, which they want courage or Vertue to practice themselves; and as to the account, I gave of his Conversion, it was so linkt to hers, that the

*The Author's Preface, &c.*

one could not be explicated without the other, nor was I beholden to Sir *Iohn* for it, but procur'd from another hand, a Copy of a Relation which he Writ in Obedience to his Ghostly Father, before his entrance into Religion. I have elsewhere hinted at most of these reasons, being afraid that I did not follow the common tract of those who are better vers'd in writing Lives than my self; yet thinking that my putting them together in this Preface, would convince the Reader that I fell not into what some are pleas'd to blame, without reason, I here repeated them. But, if after all I have said, he still thinks me too blame, all I can do; is to submit my judgment to his, and beg his pardon; the grant of which will oblige me ever to be his humble Servant.

T H E



THE  
LIFE  
OF THE  
LADY WARNER.  
In RELIGION, Sister CLARE  
of IESVS.

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THE FIRST BOOK.

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CHAP. I.

*Her Birth and Family; her Inclination, even  
from her tender Years to a Religious Life,  
both in France and England.*



ALTHO' Vertue stands in need of no  
additional Luster; yet commonly the  
Ornaments of Nature are never wan-  
ting to accompany the high Prero-  
gatives of Grace, and for the most  
part Sanctity of Life has been attended by  
A Nobility

## 27 The Life of the Lady W A R N E R.

Nobility of Birth and good Education. The Lady *Wvarner* had no small advantages in this kind.

She was Born on the 20th. of *April* in the Year 1636. at *Hammer-hall* in the Town of *Hammer*, in the County of *Flint*, the Ancient Seat of the Family, whose Name it bears; and after a few days she there received her Christian Name of *Trevor* in Baptism, from my Lord Baron *Trevor* her Godfather. Her Father was Sir *Thomas Hammer* Baronet, whose fidelity and loyalty recommended him to the Honorable Employment of Cup-bearer to King *Charles* the first. Her Mother was Mrs. *Elizabeth Baker*, of the Ancient Family of the *Bakers* of *Whittingham-hall* in the County of *Suffolk*, whose Birth, Natural Parts, Beauty and Education, rendred her worthy to be chosen by the Queen *Henrietta Maria*, for one of her Maids of Honor.

Soon after her Birth the Civil Wars of *England* began, in which her Father employed the utmost of his Power for the Interest of the King his Master, but finding after his Majesties Imprisonment no possibility of rendring him any farther service, rather then remain a sad and useles Spectator of His Misery, he chose to leave the Kingdom, and to go for *France*, where he might be able to expres more evident Testimonies of his Duty, than he could in his own Country; in which he was dayly exposed to the danger of Imprisonment, and other inconveniences incident to those times. Here it was she began first to discover her inclinations to a Religious Life, and Pious desires to cast those seeds which afterwards growing up, came



## The Life of the Lady WARNER. 3

came to that ripeness and maturity. For Sir Thomas carrying her with his Lady to *Paris*, happened to rake up his Lodgings in a Catholic House; she was then about Ten Years Old, and in a short time had gain'd so much upon the Son and Daughter of that Family (who were about her Age, and had inform'd her how happy a Life the Religious of their Church lead, and had given her such an Idea of it, as had inflam'd her to embrace it) as to obtain of them privatly to accompany her to the Monastery of *Mont-Martyr*, a little out of the Town, where her want of experience perswaded her she should be received as soon as she presented herself: For this end she gathered together what Cloaths and other things she had, which she did not so carfully put up, but that she dropt them as she pass'd through the House whereby her Plot was discovered, and her design blown up, and all the reward she received for her intended Devotion, was a severe correction from my Lady her Mother, tho' then detained in bed by her last sickness; but tho' this design was hindred, she went on in her wonted innocent divertisments of making and adorning little Oratories whilst others play'd.

The Death of my Lady gave Sir Thomas Hammer more liberty of returning privatly to *England* to see how his private concerns went there, and whether he might be any ways useful to his Master. Beginning his Journey he left his Daughter *Trevor* in the care of an Ancient Burgher and his Wife, who were *Hugonots*, and had no Children;

#### 4 The Life of the Lady WARNER.

where she might be out of danger of improving such designs as formerly she attempted, which he and his Lady, who were both Protestants, could not but disapprove.

Sir *Thomas* contriving, for his greater security, whilst he was in *England*, to keep as far from his own home as he could; retired to *Hengrave-hall*, near *Bury* in *Suffolk*, where Sir *Thomas Harvey* a Loyal Subject and sufferer for the King, having Married my Lady *Penelope Gage*, whole Joynthouse it was, lived with his whole Family. Here Sir *Thomas Hammer* moved by the beauty and excellent endowments of Mrs. *Susan Harvey*, Daughter of Sir *Thomas*, makes his earnest Suit to her, and at last having obtained her Father's and her consent, Married her.

Sir *Thomas Hammer's* thoughts were either so taken up with his new Mistress, or so distracted with the danger of those troublesome times, that he seemed almost to have forgotten his Daughter, who had now been above a Year in *Paris* without hearing from him, or of him; intomuch, that the People with whom she was, believed him Dead, and looked upon it as a favorable effect of Providence, that had this way found a means of giving them an Heiress, whom they esteemed and loved as if she had been their own Child, and resolved to make her so, as much as they were able: Such was her admirable sweet disposition as it won the hearts and affections of all she convers'd with. - But whilst they pleased themselves with this Treasure Providence they thought had sent them,  
Sir

The Life of the Lady WARNER. 5

Sir Thomas Hamier returned and dashed all their hopes, and as a Testimony of his affection, came expressly himself to fetch her over into *England*.

Being returned to *England* he gave her choice, either to go with him to her Mother-in-law in *Suffolk*, or to live with her Grand-Mother the Lady Hamier at *Haughton* in *Flinshire*, which last place she chose. Here the former thoughts she had at *Paris* returned, and she desisted not to form new designs of executing them; which her Grand-mother discovering gave notice of them to her Father; otherwise her want of ability to manage them, might have exposed her to several inconveniences, which her want of experience could not foresee.

Her Father upon this Information sends for her to *Hengrave*, where she is received with all imaginable kindness by my Lady her Mother-in-law, which she returned with what dutiful respect and affection she was able: Here she beg'd and obtain'd of her Father (knowing into what a narrow compass his plentiful Estate was contracted, by reason of Sequestration, and other inconveniences he lay under) that he would not put himself to the expences of giving her a Servant; designing hereby to inure her self to the exercise of such labors, as she could not otherwise have the occasion of practising; whereby she might be the better able to prepare her self for the like labors in Religion, to which she still found her self strongly inclined: And one day whilst she was busied in rubbing her Chamber, her Father suddenly came in upon her, and finding her upon her Knees all

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in a sweat, took her up in his Arms and embraced her, with Tears in his Eyes telling her, *God would one day give her a particular blessing, for conforming her self after so particular a manner to those Circumstances, his Providence, and her kindness to himself had reduced her.*

The troubles still rather increasing than diminishing, Sir Thomas (that his Family might not be too troublesome to his Father-in-law) resolved to go and live with his Mother at *Haughton*; but he stayed not long there, for Sir Thomas Harvey urging his Daughters return to him again, Sir Thomas Hammer accepted his kind invitation, and left his Daughter behind him, where her former desires of a Religious Life returned; and to fit her self the better for that State, she hoped sooner or later to enjoy, she resolved to set upon the practice of those Mortifications she was likely to undergo; and preluding as it were to those Pious Austerities, she began to Fast once a week, abstaining from Meat and Drink till night, she rose constantly at Midnight to her Prayers, and exercised such labors and humble Offices, as were only fit for her Servant, upon pretext she found them beneficial to her health. She had her time hourly regulated from Morning till Night, a Method she began to practice whilst she was in *France*, and never after omitted, still making Rule and Order the Standard of her Actions. She was so industrious in whatever she undertook, that she never failed to accomplish it, and by her ingenuity, not only learnt the *French Tongue* whilst she

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she was at *Paris*, but without the help of any Master, acquir'd such a sufficient knowledge of the *Italian* and *Spanish* Tongues, as to understand any Book.

Having lived some time in this manner here, her Father sent for her to *London* with design to take her to live with him at *Leusham* not far distant from thence, whether his Lady and he resolv'd privatly to retire themselves in those troublesome times. Finding him here alone, her Mother-in-law not being yet come out of *Suffolk*, she thought this a good occasion given her of bringing about her design; wherefore she earnestly intreated him, that since there was no probability of better Times in *England*, (*Cromwel* having banished the Cavaliers, as well as Sequester'd their Estates) but rather that they would grow worse, and he become less able to provide for her, than now he was; and if it pleas'd God, that any misfortune should happen to him, she knew how much it would be augmented by the thoughts of what she would be like to suffer, and since her inclinations were wholly fixed upon it, desir'd him, that he would be pleas'd to give her leave to go beyond-sea, and also, wherewith to enter into a Monastery, where she might both live securly, and die happily. Her Reasons were so solid and convincing, that he knew not what other Answer to return, than a grant to her request; and his Affection for her was such, that he thought the giving her Liberty in this particular could in no kind be so prejudicial to her, as those sufferings she might under-

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go if he denyed her, and any misfortune should happen to himself.

Having gain'd her Fathers consent, she makes her application to some of her Catholic acquaintance, to beg their Assistance, to find a Priest that might direct her to some Monastery. Providence so ordain'd, that the person to whom upon this occasion she was recommended, was one of her own Family, viz. Father Hammer of the *Society of Iesus*, who took to Heart her concern, and advis'd her to go to *Paristo* to enter there into a Monastery of the Order of Saint Bennet, that he should recommend her to; and giving her the Rules of Saint Bennet, told her what Portion was requir'd for her admittance, which Sir Thomas was contented to give; and moreover, he undertook to be her Conductor thither, and the very day was appointed, on which they were to begin their Journey.

## C H A P.

XX

C H A P. I I.

*Her Pious Designs are crossed by her Mother-in-law, and what happen'd to her till the time of her Marriage.*

Great Resolutions are seldom undertaken (especially in the way of Vertue) which meet not with great oppositions; the hopes the young Lady had conceived of Consecrating her self to God in a Religious Family, were nipt in the very bud: For the Night before she was to set out from London, my Lady Hammer her Mother-in-law came thither, and being inform'd, that Sir Thomas had given his consent for his Daughters going beyond-sea to be a Nun, used such moving Arguments to perswade him to recal his consent, as had their effect. Telling him all the World would look upon it as an Argument of her unkindness, that having one only Daughter he should dispose of her no better, than to Imprison her in the Inclosure of a Monastery: That it would give suspicion also to the World, that he himself was a Papist, and consequently expose him to greater difficulties than he lay under at present, They being Persecuted no less for their Religion, than for their Loyalty. These Arguments caus'd Sir Thomas to recal his consent,

and

and reverse all his former promises. His Daughter, tho she receiv'd his Commands of staying with submission, yet the sorrow to see herself on a suddain depriv'd of that happiness she thought herself ready to possess, was not ordinary. As chearfully as she could, she accompanied her Father and my Lady to *Leusham*, where for a Year she continued much the same kind of Life she had lead at *Haughton*, at the end of which her Father leaving *Leusham* sent her to live with Mrs. *Ellis* a Relation of his at *Halrby* in *Wales*.

A fier which is smother'd for a time, seldom fails of breaking forth afresh, yea, rather seems by Imprisonment to get force and strength, so it hapen'd with this young Lady, who being now more mature than formerly, she thought upon such probable means as were likely to enable her to effect her desires, which were these. Her Father having given her such a yearly allowance, as his present circumstances would permit him, it being short of what the maintaining of her, according to her Quality requir'd, she took this pretence to beg leave she might buy Barly, and get it made into Malt, and Sell it to his own Tenants, by the profit of which she hop'd to augment her allowance, to a competency for her maintainance after such a manner as became his Daughter; shewing hereby her Humility to submit herself to so base and sordid a means, to compass so glorious an end, as she aim'd at. Sir *Thomas* not being able to allow her more, upon condition she sold only to his own Tenants, gave his



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his consent, which she having obtain'd, pleas'd herself with the imagination of being again enabled to compass her wishes, and in a short time by her good Huswifery to improve that little stock allow'd her, to such a Summ as Father Hammer had told her would be sufficient, to obtain her Admittance into a Monastery. But whilst she was thus in pursuit of so Pious an intention, it fell to the ground; her, Fathers Tenants in those troublesome times grew so poor that they were not able to pay for what they had bought of her.

This design also failing, instead of laying aside the thoughts of a Religious Life, which seemed now an improbable thing to hope for; she still hoped even against hope, and resolved at least never to Marry, that thereby she might not incapacitate herself for that Happiness she so earnestly desired. Times growing now a little better, her Father was offer'd several considerable Matches for her, which he pressed her to hearken to, by the same Arguments she had used to him, to perswade him to give his consent for her being Religious: *Viz.* That if any misfortune should happen to him, the thoughts, that he had provided for her, would be a comfort to him in it, and therefore earnestly desired her to accept of any one of these offers, she liked best. She on the other side beg'd of him to shew the continuance of his Affection to her, by not pressing her to embrace that course of Life to which she had a greater aversion than to any thing in the World; and that no heavier cross could happen to her then,

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than that of Marriage. Her Father at that time desisted from any farther importunity, but a Baronet who was one of her earnest Suiters did not from his; to avoid which, she beg'd leave of her Father to go out of the Country, and obtain'd his consent for her going to live at Mr. *Hawley's* at *Brainford* near *London*. Hither she came accompanied with a Cousin German of hers, Mrs. *Catherin Kinnaston*, who had lived with her at *Alrby*, where they had contracted a very particular friendship. But here she was not freed as she hop'd from her Suitors importunity, who followed her, and had gain'd her Fathers Letter to her, to perswade her to grant his request. Her Fathers Letter, joyn'd with the Baronets importunity, wrought much upon her; but he having received several denyals by word of mouth, resolved to make his last attempt by Letter, in which he very pathetically express'd his Passion for her, telling her amongst other things, *That whatever be suffer'd if she deny'd him now, it should be the last solicitation he would ever give her the trouble of.* This Letter, with her Fathers perswasions in his, put her into a doubt what to do, and in this perplexity she consulted her Cousin, who used all the Arguments she could to prevail with her, not to give him any farther denial. Her powerful Counsel had such an ascendancy over her, that she Writ him a civil Answer, which she had no sooner done, and given it her Maid to send away, but the thoughts of the former happiness she had propos'd, return'd in so forcible a manner,

mer, and the resolutions she had taken of not putting her self into any condition, that might render her incapable of that happiness, came so lively to her thoughts; that almost before her Maid was down Stairs, she called her back, took the Letter from her, and immediately burnt it, giving her another, in which she desired her Suiter, if he had the Affection he pretended for her, to shew it by keeping his promise, in never more troubling her in that nature.

It was no wonder, that this, as well as other Persons of Quality, expressed so great an earnestness of gaining her; since both her Exterior and Interior were such, as challeng'd the Affections and Admiration of all that knew her; and I conceive, I cannot have a fitter place to give the Reader a satisfactory discription, and a short pourtraiture of both, than this. She was above the Middle Stature of Women, excellently well shapt, her Complexion not extraordinary fair, but comely and lasting, her Featurs were charming, her Eyes brown as well as her hair; and her countenance had such a particular sweetness, as several Painters who drew her Pictures admired, but own'd their skill not sufficient to express. This beautiful Symmetry of her Body, was accompanied with no less lovely Qualities of her Mind. Her humor was grave and serious, yet sweetn'd with such an affability, that render'd her conversation no ways disagreeable or uneasy, but sought after and desired by All. This created a freedom in those she convers'd with, as the other kept them

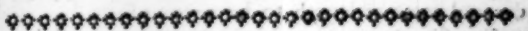
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in a certain becoming distance. She was an excellent friend, and where she once took a kindness, 'twas impossible for any to alter it, and tho' she chose very few, to whom she exprest a particular friendship; yet the choice she made, evidenc'd the goodness of her judgment, they being such, as deserv'd it. She was mild and not easily mov'd to anger, yet her meekness did not hinder the expressing of her resentments, when she had just cause: She was a lover of frugality and industry, set a high value upon time, and had every hour of the day regulated; took no Resolutions, but with mature consideration, and was as constant in the execution of what she once resolv'd upon. She had a clear and peircing wit, Masculine Judgment, a fruitful Memory, whereby she came to understand several Languages besides her own, and a Prudence in business, above the ordinary capacity of a Woman. She was so bigotted to the Protestant Religion she was brought up in, that neither the intreaties, or promises of her Elder Brother Sir John Hammer, could perswade her to alter it, who at his return out of *Portugal* (where he became a Catholic whilst he Studied in the *English Seminary at Lisbon*) was so Zealous for his Religion, as often upon his Knees with Tears, he beg'd her to embrace it: Yet all this could never move her, tho' she passionately lov'd him, to a less Esteem, or Affection for her own Religion, which nothing, but the hopes she had of being Religious, could ever make her think of quitting; and she was very often used to say, *That those*  
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Desires so transported her, as often as they occur'd, that she scarce thought them inconsistent with her own Religion.



CHAP. III.

*The first interview between her, and Sir John Warner, her Marriage, and behavior in the World.*

HAVING given you the description of what she was, it is time to let you know those secret, and hidden ways God makes use of to draw the Predestinate to his service. It happen'd whilst she liv'd at Branford, that the Protector dyed, whose Splendid and Magnificent Funeral invited all People to a sight of it, and her amongst the rest, and Providence to order'd, that she should be a Spectatress with some of her friends, in the same Balcony, which Sir John Warner, and some of his Relations had taken up to behold the same Solemnity, it being only separated in the middle to divide the two Companies. Here she was inform'd of Sir John Warner, as well as he of her; to wit, that she was likely, besides that plentiful Fortune her Father design'd her, to be Heiress to Three Thousand pound a Year, should her Brother die without Issue, who was not yet Married, and was in Possession of Mr. Bakers Estate, his  
Uncle

Uncle by his Mother. But both Sir *John*, and she were so far from any thoughts of Marriage, that what was told them of each other took, no Impression. But what Heaven had so happily decreed came at length to be accomplisht.

For Sir *Thomas Hammer* resolving to leave *Suffolk*, and return to a House of his own called *Betisfield* in *Wales* (where he might now be able to live at quiet) intended to take his Daughter along with him, and for that end, sent to her to meet him, and her Mother-in-law at *London*; where he stay'd some time for the Conclusion of a Match that was treating between his Son Sir *John Hammer*, and Mrs. *Alston's* Daughter, an Heiress to Seven Hundred Pound a Year, whose Mother was Aunt to Sir *John VVarner* by his Fathers side; who being lately dead, and Sir *John*, now in the Possession of his Estate, had disposed all things to Travel into *France*, and before this, had began his Journey, had he not by Mrs. *Alston's* his Aunts intreaties, defer'd it till after his Cousin's Marriage, which within a Fortnight or Three Weeks, was to be Solemnized; whilst Sir *John* stayed here with his Aunt, it happened, that one Day Sir *John Hammer* came to Visit his Mistress, and brought his Sister along with him. Tho' the first sight of her made no impression at all, as we have said, upon Sir *John VVarner*, yet this second did, and so forcibly too, as to make him immediately lay aside his former designs, and resolve to make his Applications to her, which he should never have had the confidence to have done, had he known

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known how severe and averſe ſhe had ſhown her ſelf to her former Suiters : For theſe being the firſt Addreſſes he had ever made to any Woman in that kind, he would not willingly have expoſ'd himſelf to a denial the firſt time he made them; having reſus'd to hearken to very conſiderable Matches, that were offer'd him, being unwilling to Marry, whiſt thoſe unſetl'd Times laſted.

Providence, that often times makes uſe of contrary means, to bring about it's own deſigns, appear'd wonderfully in this, and gave her no leſs inclination to receive, than it had given Sir John to make his Addreſſes. This was extreamly wonder'd at by thoſe who knew her diſpoſition; nay, even by her ſelf, when ſhe found ſuch an inclination, to what before ſhe had entertain'd ſo great an Antipathy. Inſine, ſhe who had ſtood out ſeveral Years Courtſhips from others, was gain'd in Three Weeks time by Sir John, who the Week after his Couſin's Eſpouſals, was himſelf Married in London by Dr. John Warner Lord Biſhop of Rocheſter, upon the Seventh of June 1659.

Altho ſhe had now embraced a State of Life, wholly inconſiſtent with that of a Religious Profeſſion; yet ſhe ſeem'd ſtill to have a ſpecial Affection, and Inclination for thoſe Virtues, which even adorn the moſt perfect Calling. And not long after her Marriage, ſhe had a ſingular trial given her, as well of Humility, as of Patience; which was the more ſenſible, becauſe given by one

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She so passionately lov'd. Sir John VVarner having accepted of Sir John Hammer's, his Brother-in-law's invitation, to live with him at VVittingham-hall in Suffolk, not far from his own Estate; was invited by him to take a little Ramble about the Country, without acquainting his Lady whether he went. At his return, my Lady VVarner after an expression of her Joy to see Sir John come home safe, made a kind Expostulation with him, *VVhy he would be so unkind, as to leave her so long in that solicitude, by going and staying such a while abroad without telling her of it.* He, like other Young Men, often too Jealous of loosing their Authority, by too kind a Condescension to their Wives, made an ill interpretation of her kind demand; looking upon it as a sort of Controulment; and told her, *It belong'd not to her to require an account of his Actions; that he would have his liberty to go, and come when he pleas'd, without informing any one why, and whether he went.* This unexpected Answer might well have created a disturbance in one, that was not endow'd with that Spirit of Obedience, and Humility, she was Mistress of; which she expressed, by falling upon her Knees, and begging Pardon for so just an offence; and promis'd never more to be guilty of the like; which promise she not only made, but exactly kept all her life after: And this was the only misunderstanding that ever happen'd between them, whilst they lived together.

My Lady VVarner being now big with Child, and Sir John thinking it convenient she should lie in at his own House at Parham, motion'd it to her:  
She



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She joyfully accepted the proposál, and declar'd how much more it would be to her satisfaction to live there (notwithstanding the trouble she knew the care of House-keeping would inevitably give her) where she hop'd to be free from such a continual concourse of Company, which render'd her Life less pleasant where she was; but yet she would never have complain'd of it, had not he kindly made this offer to her. For tho' nothing was more pleasing to her, than Quiet and Retirement; yet since she thought the other more grateful to him, she would willingly have Sacrific'd her own satisfaction, to give him his.

Sir John's Eldest Sister, Mrs. Ann VVarner, who lived with my Lady Petrus her Mother-in-law, at *Castor* near *Norwich*, being dangerously ill, sent for him; whether he went, and carried my Lady with him. His Sister dying, he carried her Body to be buried at *Parham*, and took this occasion of remaining there; taking his other Sister Mrs. Elizabeth VVarner along with him. Whether she was no sooner come, but she was presently Visited by all in the Neighborhood, and among others, by Sir John VVarner's Nurse, who upon that account, taking a little more Liberty than the other's did with my Lady (who in compliance to the fashion wore Patches) told her, *Madam, God Almighty has given you a very good Face, why will you spoil it with those ugly black things? If he had put them there, I am sure you could not have taken it wel', and with reason too, for your Face would*

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*not have been half so handsome.* This Advice was so gratefully accepted, that she immediately pul'd them off, and never after wore any more.

Such passages as these are often Paradox'd, and Ridicul'd as a peice of bigotry, by those who do not willingly admit of any thing, which may abate their Pride, or take of from their Vanity. How acceptable this innate goodness of hers was to Heaven, even before her Conversion, may be gather'd by two great dangers she happily escap'd.

She was naturally fearful in a Coach, and the bad ways, as well as her condition (being now big with Child) so augmented this fear, that she would no more make use of one, but would rather go to Church on foot, which tho' a Mile off the House, she never fail'd to do twice a Sunday, even in the Winter time. Sir John finding this very troublesome, and knowing she lov'd to Ride single (being an excellent Horse-Woman) bought a Horse for her; which, she was no sooner got upon, than he threw her down; for (being by the carelesness of the Groom Girted too backward) he never left kicking till he dismounted her, and after she was down, continuing still to kick, came several times very near her Head with his Feet. It pleas'd God to protect her and her Child she was big withal, from any hurt by this Accident, as he had a little before from another: *Viz.* Sir John to divert himself, coming out of his own Coach wherein she was, to drive another Gentleman's in which the Servants were, he overturn'd it,

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it; which she hearing of, and fearing some hurt might have come to him, leapt over the Boot of the Coach, not staying to have it taken down as the fashion was then, to go to him; without receiving any more hurt by this fright, and dangerous leap it occasion'd; than by the other accident before mention'd: Almighty God preserving her, and her Child for his future service. Her time of Lying-in drawing near, she gave notice of it to her Father; who (tho' then at *Betisfield* in *Wales*, near Two Hundred Miles distant from *Parham*) to shew the passionate affection he had for her, took a Journey on Horseback from thence, at so unseasonable a time of the Year, to give her the comfort of his presence; which that she might be sure not to want, he was with her a Month before she was brought to bed, which was upon the 20th. of *March*, 1659.

She was Three Days, and Three Nights in Labor; insomuch, that both hers and the Childs Life were in great danger; and she suffer'd so great Pain, that she was often tempted to hit her Head against the Bed-post with such violence, as might put an end to it; but instead of giving way to such Temptations, she endeavor'd to suffer all with what Patience she was able; looking upon it, as a just Punishment of God, for having neglected those good purposes she had made, of Dedicating her self intirely to his service; and therefore, resolv'd, if God spar'd hers and the Childs Life, to bring it up with the same sentiments, God had given her of that State, she had now made  
B 3 her

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her self incapable of; hoping it might afterwards embrace that happy Life, she her self had neglected. Her Daughter (of whom she was at last happily Deliver'd) was Christned, and Nam'd *Catherine* (Mrs. *Catherine Kinnaston* my Lady's Kinswoman, and friend we spoke of before, being God-mother,) and even before, she was capable of any impressi<sup>on</sup>, my Lady *Warner* began to instil such Principles into her, as she hop<sup>t</sup> might one day have no little prevalence over her Riper Age. This Child was the first blessing that God bestow'd upon her; and the care she took in Cultivating this hopeful Plant, by Piously managing her first Years, (in which all things that are tender and pretious, are most of all in danger) was abundantly rewarded by a second blessing of another Daughter, Born upon the 15<sup>th</sup>. of *July*, 1663. and Christned the 20<sup>th</sup>. receiving in Baptism, the Name of *Susan*, from my Lady *Hammer* her Grand-mother, and God-mother. These early Impressions of Devotion she gave to both, were so pleasing to Heaven, as well as profitable to them; that without doubt they conduc'd very much, to their embracing of that State, they now both happily enjoy, in the *English Monastery*, of the Order of Saint *Bennet* at *Dunkirk*.

She was not only thus diligent in her Duty to her Children, but held the same Managery in her Household Affairs of less moment. First, as soon as she got up in the Morning, having spent half an hour at her Devotions in her Closet,  
(which

(which she also did constantly before she went to Bed) she apply'd her self wholly to her Domestick concerns; and chearfully underwent the trouble of taking an exact account of all things, that were brought in, or spent in the House that Day: And tho' there was a Steward, whose Employment it was to look into such Affairs; yet she would needs ease him of this trouble, and take it upon her self; that he might have more Time to mind other business of greater moment. 'Tis true, she had no stint prescrib'd her, and might Command of the Steward what Money she pleas'd, yet to dispatch all things in a more quiet and orderly manner, she desir'd Sir John to give a particular allowance, to her self, and Children; he offer'd her a Hundred Pound a Year; this condescension was kindly receiv'd, yet her Answer was, that Fifty would be sufficient; Which Summ she manag'd so well, as never to exceed it; and yet in the mean time by her prudent conduct, maintain'd her self and Children, according to their Quality. Neither did this charge or care, any ways hinder her from acquiescing to whatsoever Sir John should say, or do; to whom she always pay'd a most humble; and entire submission, as may be gather'd from the following passage.

It happen'd that Sir John's Uncle, Mr. Robert Warner having an Annuity of Fifty Pounds; had Written a Letter by the Post to this effect, that tho' there was but half a Year due, yet having particular occasions for Money, he desir'd

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that he would advance another half Year, and return him Fifty Pound by the next safe opportunity. This Letter was intercepted, and another counterfited so like his own hand, that he himself, when it was first sent him; thought it had been his own; till he had read it, and found the Contents different from what he Writ: For instead of returning the Mony, the Cheat had desired it should be paid to the Bearer, a friend of his; that had furnish'd him with it; and that he would give him a kind Entertainment for his sake. The Cheat coming very well Horst, and very Gentiely Clad, pretending he had sent his Servant back to the next Market Town, to enquire after a Silver-hilted Sword, he had lost out of his Belt upon the way, with order to expect his return thither the next Day: Sir *John* doubted not in the least his Honesty, tho' my Lady more quick sighted, so far suspected him, as to desire Sir *John* not to give him the Mony, without Writing again to his Unckle. But the Hand being so well counterfited, and the Seal of his Coat of Arms also; he told her he was sure 'twas his Unckles Letter, and therefore order'd the Steward to pay him the Mony: And when afterwards the Cheat was discover'd, she was so far from censuring Sir *John*'s Action, or from saying, *If he had believ'd her, he had sav'd his Mony*; that she never so much as took the least notice of it to him; which shew'd, that tho' she took great care of what Sir *John* committed to her, yet she did not in the least intermeddle, or concern her self in what be-  
long'd

long'd immediatly to his managment; but left it intirely to him, to act as he thought best: And as she perform'd all things belonging to her charge, to his extraordinary satisfaction; so she was no less submissive to all his Orders: And lest she might diminish that satisfaction, she desir'd he should have in all things, she would even disapprove her own Judgment, when in any thing it contradicted his. Neither did her compliance with Sir John's desires, cause her any ways to neglect her Domestic Affairs; amongst which, the care of her Servants was the first. Her endeavors were restless in preventing those disorders, which are incident to Families; She warn'd often, and caution'd those who were addicted to unnecessary, and dangerous Conversations; if these admonitions prevail'd little, she us'd more efficacious means, of hindring such ill consequences as might follow; by turning away one of them she thought the occasion, of the others breaking her Commands. If she found any of her Servants overseen in Drink, She admonish'd him the first time, to take care she saw him not guilty of the same fault again; if this charitable advice took no effect, she was wont to use her powerful intercession with Sir John (who refus'd her nothing she desir'd) to discharge him immediatly from his service. Moreover, to prevent that common Topic, which Servants for the most part make use of for an excuse, that their intemperance proceeds from their kind entertainment of other Gentlemen's Servants; She declar'd, that should not serve their turn;

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turn; for she desir'd that others Servants should be treated, as she would have her own; *Viz.* That they should want nothing, yet not have so much as to make them unfit to render due service to their Masters.

This care was follow'd by a diligent forecast, that no part of that pretious time, She so much esteem'd, might be cast away, or spent idely, but rather improv'd. Ladies ordinarily challenge the time of Dressing and Adorning themselves, as properly their own; and endeavor to make it the whole Employment of their Servants. But on the contrary, She to redeem that, which others do not account lost; was accusom'd to Read constantly some Devout Book to them; not only when they were busy in this Employment, but in the Afternoon also; causing such, whose Circumstances would permit them, to Work in her presence; that she might Read to them whilst they were there: And took care not only to give them all, a constant Employment; but also, that whilst their Hands were at Work, their Minds might be Piously taken up, with Attention to what they Heard.

This care in regulating, and framing her Family according to the Maxims of Christian Dury; tho' it was great and singular, yet it was too narrow a Sphere, to bound or limit her Charity; which extended not only to Domesticks, but embraced the necessitous state of all, especially of those who were helpless and laden with afflictions: In-  
somuch,



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So much, as she could never look upon any in misery or distress; but she consider'd their condition as her own, and gave them speedy succour and assistance. And that she might do this the better; She would never be enduc'd by any intreaties, to Play for Mony; professing, She had none to loose, but what belong'd to the Poor. For what she could spare out of that allowance Sir John had given her, She had assign'd them; and was so sparing and provident, as to give very considerable Alms out of it. She took special care that the Poor, who came at Dinner Time should be duly serv'd; ordering that when any particular Object of Charity presented it self, they should give her notice of it; and she never fail'd to relieve them proportionably to their necessities. If any Neighbor fell sick, She was not content to send them, Cordial Waters, Syrups, and such like helps, which she had prepar'd for that end; but would be the Bearer of them her self; and by that means, see if they wanted not more, than their Modesty permitted them to ask. Nor was the greatest difficulty able to obstruct any Act of Charity towards them: As may appear by her going once half a Mile on Foot, to assist a Poor Neighbor in Child-bed, and this even at Midnight, in the rigid season of Winter; thro' the Snow, by which she saved the Womans Life; who had not my Lady come, had certainly died in Labor, as the person her self own'd as long as she liv'd. She had a very Compassionate Nature,

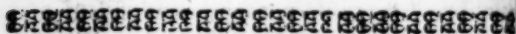
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Nature, which she us'd to blame as Cowardize, because it would not permit her to dress the Wounds, and Sores of those, for whom she was so tenderly concern'd; yet she supply'd this defect as much as she was able, by giving them such Plasters, and Oyntments; as she made for all sorts of Aylements: Nor was she less curious in having at hand all kinds of approv'd Remedies; that she might impart them to the most indigent; and at the same time so careful, that she admitted none into her Receipt Book, which had not produc'd the effect she earnestly wish'd.

But her Charity shin'd most of all, where now a days 'tis most wanting, *Viz.* in her Conversation, which was so agreeable an Entertainment to those she convers'd with, that they rather fear'd, than desir'd it should be interrupted, by any other; it being no less solid than recreative, and ever futable to her Calm and Sweet Temper. She knew Judiciously how to suit her self to those she convers'd with; without any offence, either to the present, or absent; joyning always ingenuity with instruction: For being well Read in History (that being her chief delight) and having an extraordinary Memory, that made what she had seen or Read her own; She never wanted excellent matter to entertain even long Discourses; and was never driven, to seek it at others cost; either by traducing their Actions, or relating any thing that might lessen their esteem; but on the contrary, took every occasion she could, of speaking well of all, and turning every thing,

by

by a Pious Artifice, to the best sense: Excusing the intention, if she could not approve of the action; and consequently never employ'd her Wit in Rallying, or Aspersing others; but on the contrary, if any one lasht forth into less Charitable Insinuations, She was the first, that shewed a dislike by her silence; and thereby gave them a kind check to be more wary hereafter: Joyning as I said before, Severity and Affability in so wonderful a manner; that love and fear seem'd to go hand in hand; and as the one made her Company desir'd, so the other render'd it not uneasy: All being willing to quit any Subject, tho' never so suitable to their own humors, rather than loose the diversion of hers: And therefore, when any had been declaiming against, or censuring others, or talking of any light and unprofitable thing; which is the Theme commonly of Worldly Conversation: Her presence as well before, as after her Marriage, was of sufficient Authority to silence them; and Mrs. Trevor Hammer, or my Lady Warner is coming, was a forcible Item to turn the hottest Discourse, into such an one, as might not be displeasing to her. Which evidenc'd how far they were from regretting the interruption of their own Discourse, and how glad of the occasion of enjoying her's, which was ever diverting and innocent.



## C H A P. V I.

*The first beginning and occasion of her Conversion.*

**A**Lmighty God, who disposeth all things no less effectually than sweetly, would no longer permit one, who had liv'd up so strictly to the light of Nature and Education, to live without the light of Grace. The beginning of her Conversion was after this manner. Her Father Sir *Thomas Hamner* thought a diversion for her very necessary; and therefore, invited Sir *John* and her, with their whole Family, to Winter with him at *Betisfield*. Whether, as soon as she had recover'd her strength, after her Lying-in of her Youngest Daughter, they began their Journey. Her diversion was Sir *Thomas's* design, in this Invitation; but her Conversion was intended by Higher Powers; nor can this be reflected upon without a special Adoration of the secret Councils of Divine Providence. In this sejourment it was, she first began to doubt of her Religion; which is commonly the first step, that God makes use of, to bring those that are not in it, to the knowledge of the true one. Hitherto she thought herself in so secure a way to Salvation, that her Brother's kind and earnest intreaties of her, to leave

## The Life of the Lady WARNER. 31

leave it, could (as we have said,) work nothing upon her; and was so constant in it, that nothing could make her think of a change, but the hopes (as we have said) of a Religious Life; to which she often found so violent an impulse, that even permitted her not to reflect upon the Abjuration of Protestancy, which it necessarily requir'd: Otherwise the difference in so Essential a Point, as the Real Presence in the Blessed Sacrament, would have startled her, and put an end to her Design of being a Nun; as it did surprize her when she heard this was the Belief the Church of England Profess'd: of which she hitherto acknowledg'd her self a Member.

One Night after Supper it happen'd, that my Lady Warner in a Discourse about Religion affirm'd, *That the Belief of the Real Presence, of our Saviour in the Blessed Sacrament, was acknowledg'd by the Public Liturgy of the Church of England, which was Authoriz'd and Commanded to be Read, in all Churches of the Kingdom.* My Lady Warner surpriz'd at this Assertion, Modestly reply'd; *Then Madam I have hitherto been very ignorant in the Religion I Profess, and have been brought up in from a Child.* My Lady persisted still in her Assertion, and admir'd her ignorance in so considerable a Point of Faith; and Sir Thomas Warner affirming my Lady to be in the right, and his Daughter to be in an Error, She was extremely perplex'd; to think She had been so long brought up, in the Belief of that Tenet, which the Church, she Profess'd her self of, disown'd; fearing, that as she was ignorant in this so necessary

### 32 The Life of the Lady WARNER.

sary a Point of Faith; She might be so also, in others no less Essential. However, tho' she could not submit her Judgment even to her Father's, whose knowledge and experience she knew to be far greater than her own; and that his kindness also was too great, to lead her into an Error (so deep are the impressions of Education, as not easily to be canceled) yet she prudently seem'd to acquiesce to their Opinion, rather than farther contradict them, and suspended her Judgment, till she could better inform her self, in so important a Point; which she intended to do at *London*. Which place (after Six Months kind Entertainment) Sir *John* and she with their whole Family, was to pass through, in their way home.

She no sooner came to *London*, but Sir *John Hammer* her Brother came to Visit her; and told her, her Uncle *Hammer* (a Title the *Welsh* give to such as are Cousins only, when they much exceed them in Age) was in Town, and would be very glad to see her. This was that Father of the *Society of Jesus* above mention'd, with whom she had treated about being Religious. She was at first a little concern'd, about what he would think of her, for having embrac'd a State of Life, so contrary to what she had propos'd to him; but Civility overcoming this apprehension, She appointed a time to receive his intended Visit; which he made at the time prefixt, and was so far from taking notice of what she apprehended, that he Congratulated with her, for her happy Marriage; but neglected not to take this occasion of  
speaking

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speaking to her of Religion; of the necessity of being in the true Church; that there was but one that could be true; there being but one Faith, as there was but one God, and one Baptism; and desir'd her no less for her own, than for his sake, to take the pains only, of examining impartially the Tenets of both Churches; and she would soon find which was the true one. She could not, but make a Civil acknowledgment for his kind concern; which gave him hopes, that a second Visit would not be unwelcome; whereby he thought he might be able, to do good upon a Soul, he found so well dispos'd to hear reason; perceiving her neither prepossess'd, nor byas'd with passion, or prejudice: Two of the greatest impediments in the way to Truth.

The second time he went to Visit her, he took occasion to Discourse upon the particular Tenets of the Roman Catholic Religion; having in the first only toucht them in general; and among other Points, he discours'd most at large upon the Real Presence: For which thô he brought more and better Arguments, than ever she had heard; yet they only wrought upon her so far, as to quicken her in the performance of the Resolution, she had before taken, of being better inform'd, in a Point of such consequence; assented to by her own, as well as the Roman Catholic Church; thô hitherto she had believ'd the contrary. She receiv'd him with no less civility in this, than in the former Visit; which gave Mrs.

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*Jean Kinaſſon*, a Relation, and particular friend of my Lady's, an occasion to fear, that this good Father (whom ſhe knew from my Lady to be a Priſt) had in thoſe two Viſits wrought very much upon her judgment, in order to perſwade her to his Opinions, ſhe having been preſent at them both; and ſeen with what civility my Lady Treated him. Whereupon, ſhe diſcover'd theſe her Sentiments to my Lady, who aſſur'd her; *That ſhe had the ſame belief as ever, of the Truth of her own Religion; and that her compliance with him, was purely out of civility, which ſhe could not but ſhew him, whiſt he expreſs'd his, by his kind Viſits, and the Zeal he evidenc'd in them, for her Eternal Happineſs.* But my Ladys Answer, gave the Young Gentlewoman no ſatisfaction; and therefore, ſhe never left importuning her, till ſhe had promis'd to accompany her to a Proteſtant Doctor, who (as ſhe told my Lady) *would convince her of the Falſity of all, that this Priſt had told her.* My Lady, the more willingly condeſcended to her importunities, becauſe ſhe look'd upon it, as an occasion that Providence had given her, of being better ſatisfied, concerning the Real Preſence, which ſhe ſtill doubted of; yet comply'd with her upon condition, that the Doctor ſhould not know who ſhe was; that ſhe might with the more Liberty propoſe her doubts to him; reſolving, ſince ſhe had this opportunity given her, to try what Answer the Doctor would make to thoſe Catholic Tenets, which Father *Hannier* had explicated: *That ſince (as he ſaid) there was but one Religion, in*  
*which*



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*which one could be sav'd, she might be the better able to distinguish, which of the two it was, her own, or his.* Mrs. Kinaaston accepted the condition, and brought her to Dr. Buck, Chaplin in Ordinary to King Charles the Second; Telling him, *This friend of hers, who had no mind to be known, came to him to be satisfied in some doubts of Religion;* the Doctor after a civil welcome, desir'd my Lady to propose her difficulties. I shall set down the Conference in her own words, which she gave Sir Iohn in Writing, before he went for his own satisfaction; to discourse with the same Doctor about the same Subject, which Writing contains a Summary of the whole Discourse.

"Being first acquainted with the end of our  
"coming, the Doctor desir'd me to propose my  
"difficulties; I asked him, what was the Prote-  
"stant Opinion concerning the Sacrament? He  
"told me, that the Body of our Saviour was really  
"there; and that it was Eaten by us, with our  
"Teeth. I asked him about Praying to Saints?  
"He told me, 'twas a thing indifferent. I asked  
"him about Purgatory? He said, it was an Opi-  
"nion grounded upon reason, and that he was not  
"much against it. I asked him about Confession?  
"He told me 'twas a necessary, and useful thing,  
"and that it was ever practis'd in the Protestant  
"Church, and that he himself had receiv'd Con-  
"fessions, all along the troublesome Times. I  
"asked him about Merit? He told me 'twas as  
"the Roman Catholic Church had Defin'd it;  
"but that Protestants durst not use the word,  
"for

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“for fear of offending the Common People,  
 “tho their meaning in that Point was the same  
 “with the Catholics. He told me, he agreed  
 “to all that the Catholic Councils had Decreed,  
 “and that what they had not determin’d, he  
 “medled not with. He offer’d to bring me  
 “to the Arch-bishop of *Canturbury* Dr. *Sheldon*,  
 “to be assur’d, that this was not his own Opinion  
 “or particular Belief, but that the whole Prote-  
 “stant Church believ’d the same. He said there  
 “was no difference between the Church of *Rome*  
 “and Church of *England*, but what might easily  
 “be Reconcil’d, and that there was no Dispute  
 “about Fundamental Points of Faith. Affir-  
 “ming, that he had lately Discours’d with his Grace  
 “the Arch-bishop of *Canturbury* about these Points,  
 “with the same freedom, he had donewith me;  
 “and that the Bishop told him, *Doctor I am of*  
 “*your Opinion.*

My Lady was surpriz’d to hear these Opinions  
 so frequently Rail’d at, by those of her own  
 Church, now in a manner own’d by a Doctor of  
 the same; and as Dr. *Buck* affirm’d, even by the  
 Primat of it, the Arch-bishop of *Canturbury* him-  
 self. And afterwards declar’d, *That this Discourse*  
*of his wrought more upon her, than all she could have*  
*heard from Catholics could ever have done; and was above*  
*measure troubl’d to see her self so ignorant at that Age,*  
*in Points of Religion, of so great moment; and to find*  
*her self so unsetl’d in her Faith, as to doubt whether her*  
*own, or the Reman Catholic Religion, were the best.*  
 Mrs. *Kinaston* easily perceiv’d my Lady’s perplexity,  
 and

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and was no less troubl'd herself; which she could not refrain from expressing, by these following words. *Madam, you were the occasion, that I heard a Priest, and I am so unfortunate, as to have brought you to Discourse with a Jesuit, meaning the Doctor, who notwithstanding liv'd and dy'd a Professed Protestant of the Church of England.*

This trouble and disquiet my Lady found in her mind after this Discourse, forc'd her to send to Father Hamner, to beg of him the favor of a Third Visit, which he most readily granted; and when he came, she told him what had pass'd, and the effects of the Conference with Dr. Buck; *Viz. That her Belief, of which was the True Religion, was wavering, and unsecl'd; and that she was so restless and disquieted thereby, that she fear'd whether or no she was of any Religion at all; and that if she dy'd in this doubting condition, she knew not what would become of her.* And with all told him, *That she was immediatly going out of Town, and by that means should not have the opportunity of conferring with him any more, about a matter of so great Importance as this was, upon which her Eternal Happiness depended; wherefore, she beg'd of him to continue his kindness for her, he had hitherto so much express'd both by his words and actions, in sending some friend of his to her House at Parham, whether she was going the next Day; to whom she might propose her difficulties, and by his assistance regain that repose of mind she possesst before this accident happen'd.* The Father promis'd to send one to her; And desir'd her, not to disturb herself in the mean time; told her that God had occasion'd this

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*Tempest in her Soul for her advantage, who in a short time would Calm the Storm he had rais'd, if she had recourse to him with a filial and unshaken confidence; and that his Wisdom would help and direct her wavering judgment into the right way; but desir'd her also to take great care lest 'Passion or Interest should interpose, and hinder, or divert his Divine Operations in her Soul.*

A fortnight after her return to *Parham*, Father *Hanmer* fail'd not to perform his promise; and sent one Father *John Travers* of the Society of *Iesus*, with a Letter to my Lady, to signifie, That the bearer of it was such a friend of his, as she had desir'd him to send to her; who would give her all the satisfaction she could possibly wish for. She receiv'd him, as Sir *John* did also, with all respect and kindness imaginable; tho' Sir *John* was all this while ignorant of what had pass'd at *London*, but had taken notice and was much troubl'd to see my Lady was more Melancholy since her return homethan ordinary, which he suppos'd proceeded from leaving her Father, whom she as passionately lov'd, as he did her; and only knew that this Gentleman was a friend and acquaintance of her Uuckle *Hanmer*, who he knew had Visited her several times whilst she was in *London*.

My Lady had several Discourses with Father *Travers*, in which he gave her so evident an assurance of the Truth of the Roman Catholic Religion, that she resolv'd, forthwith to embrace it; and was in pain till she did so; but yet would first acquaint Sir *John* with her desires. Wherefore one Night, they being alone together, she told

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told him, she had a request to beg of him, which for the Passion of our Savior she desir'd him not to deny her; he was surpriz'd at such an earnest and unusual Petition, and told her, he wonder'd she should by so earnest a Solicitation express a fear of his refusal, who had never yet deny'd her any thing she had askt; and therefore, she needed not with that earnestness demand any thing that was in his Power to grant, since she could not but know, it was as great a satisfaction to him to grant her request, as it could be to her to obtain what she askt. Upon this, she desir'd him to give her leave to save her Soul; he told her, That he was now more struck at the request it self, than before at the manner of asking it; because she could not think he would deny her leave to save her Soul, it being as dear to him, as his own. He could not yet conceive the drift or reason of this demand. Infine, she told him, That she beg'd his leave to Reconcile her self to the Roman Catholic Church, without which she was convinc'd she could never be sav'd. Adding, That tho' she knew his Condescension to her Request would be a prejudice to him, both in his Estate, and Reputation; yet she could not but believe, that the Love she had ever experienc'd from him, and the necessity of a grant of what she desir'd, in order to her obtaining Heaven; would move him to Sacrifice both, for the Salvation of her Soul. Sir John knowing her Zeal for the Protestant Religion, and how far she was from fickleness, or unconstancy, in any thing; especially in Religion; Could not conceive what should be the cause of so earnest and unexpected a Request. Therefore, He desir'd her to tell him how she came now to make this Petition after

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such an earnest manner as she had done. Hereupon, she told him all that had past at London, both between herself and Father Hammer; and also between her and Dr. Buck; at which he was no less surpriz'd than she had been before; never having believ'd, that to be the Protestant Faith, which Dr. Buck declar'd, to be so; she told him also, That this Gentleman whom her Vnckle Hammer had sent, had given her such a clear knowledge of the Roman Catholic Faith, and such convincing Reasons of the Truth of it, that she no longer doubted there was any other way to Salvation, than by making her self a Member of the Roman Catholic Church. Sir John desir'd her not to be too rash in her Resolutions; telling her, That oftentimes a too precepitous Zeal, is apt to out-run reason and discretion, and make Resolutions otherways good, to become Abortive; that too great heat is an hinderance from bringing any thing to perfection; and then added, How uncomfortable a thing it would be for them, to be of different Religions; that he had a Soul to save as well as she, and that no Temporal Interest, or loss of Reputation, should hinder him from doing, what was necessary to obtain Salvation: That he was troubled no less than her self was, upon what she had related, and assur'd her that he would not rest satisfied, till he was thoroughly convinc'd, which of the two Religions was the truest; and that perhaps after a diligent enquiry, he might be of the same mind with her, and that 'twould be most comfortable to both, to embrace the same Religion together. But he believ'd this Gentleman would not be able to Answer such difficulties, as he would propose to him concerning the Roman Catholic Faith; which if he could not, she would then have  
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## The Life of the Lady WARNER. 41

little reason to acquiesce in those Arguments he had given her for it : And lastly , Desir'd her for some time at least to defer, for his sake the change of her Religion; however, if she thought these his Reasons insufficient to move her to do what he desir'd, he left her intirely to her liberty, to do what she thought best. Hereupon, she resolv'd to put off her Reconciliation, till another time.

The next Morning Sir John not doubting but that the difficulties he had to propose were unanswerable; accosts the Gentleman , who handsomly Eluded all Questions, that might occasion a Dispute in Religion. Which Sir John perceiving told him, That he wonder'd he shew'd not the same Zeal for his Soul , that he had express'd for his Wives, and did not give him the same satisfaction in his doubts, that he found he had given her in hers. The Gentleman perceiving that my Lady had inform'd Sir John of all that had past, desir'd him to propose his difficulties ; which he had no sooner done, but the Gentleman so easily and clearly answer'd them, that Sir John was astonish'd , and had nothing to reply to his Answers, they being so clear and convincing. Amongst other things Sir John asking him, *what rational grounds there could be for a Belief of Purgatory?* Hereupon, he solidly explicated them, shewing the difference between the guilt of Punishment, and guilt of Offence, by the Example of David, who after the Pardon of his Transgression, had the Punishment of it inflicted upon him, by the Death of his Child ; and so ingeniously Moraliz'd upon God's Infinite goodness

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ness and mercy, that would not permit him to Damn a Soul for one small Offence, no more than his Justice would suffer any thing that was defil'd to enter into Heaven; and therefore, requir'd either a Voluntary Pennance or Mortification to be undergone in this Life, or an involuntary Punishment to be suffer'd in the next, to purifie such a Soul; and thereby render it fit for Heaven; and also clearly Explicated the difference between a Voluntary satisfaction made for Sin in this Life, and a necessary undergoing the Punishment inflicted for it in the next; and how much more acceptable the one must needs be to God, than the other; and that therefore a small Pennance perform'd in this World, was able to satisfy more, than many Years great sufferings could do in the next: The one being freely and willingly undertaken, the other suffer'd by force.

Sir John at the end of this Discourse found himself so sensibly toucht by it, that he could not refrain from telling him, *That were he convinc'd, there was a Purgatory (as he should be, were he once a Roman Catholic) he would use the best means he could to avoid it; and he thought none better than to betake himself to a Religious course of Life; the Roman Catholic Church affording this means of avoiding it, having many Religious Houses; whether such as perceiv'd the great danger the World expos'd to, and the little satisfaction it gave, might retire themselves, as to a secure Harbor; which happiness his own Religion wanted. The Gentleman as at first he had been backward in*  
engaging



engaging in any Discourse concerning Religion, now seem'd very active in discouraging Sir John from such an undertaking; telling him, That this was not necessary to Salvation, as the becoming a Roman Catholic was, and that Marriage was a State both pleasing to, and ordain'd by Almighty God, and that he could not enter upon such a course of Life unless his Lady did so too, and therefore he ought to lay aside those Thoughts, and set upon what was of greater moment. Viz. The disposing himself to become Member of the Roman Catholic Church, out of which there was no Salvation: And laying aside all Interest or Prejudice which his Education, and long Practice of the Religion he profess'd, had given him; he should earnestly beg of God to shew him the secure way to Salvation, with a confidence that God would hear his Prayers, if slighting the principles of Interest, and the force of Education, he sincerely gave Ear to Reason, and such Divine Truths, as God interiorly should inspire. Sir John told him, he would follow his advice, but it being a business of so great weight, he would first consult others of his own Religion; who probably might be able to return some satisfactory Answer, to the doubt he had rais'd of the Truth of the Protestant Religion, altho himself could not; and for this end he beg'd of him, to give him briefly in Writing, the Points of Religion, in which the Catholics differ'd, from that he profess'd; and the principal Arguments upon which they grounded this difference.

That which Sir John acknowledg'd himself most surpriz'd at, was that he found the chief things objected against Roman Catholics, and which he thought impossible for the other to Answer, were  
either

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either false, or falsly represented. As that of Idolatry, of Merit, of forgiving Sins before hand, or giving leave to Sin, and several such like Tenets laid to their charge. The Gentleman promis'd in a short time, to bring him what he desir'd, and the very Day he went from *Parham* Sir *John* resolv'd to set upon what he had advis'd him; *Viz.* by entring into a serious Recollection, ponder, and thereby discover, of how great Importance it was to be in the right way to Salvation; and how little it signified to enjoy never so great happiness in this short Life, if after it one lost an Eternal felicity, in the next. He therefore most earnestly beg'd of Almighty God to direct him into that secure way, that leads to Bliss, and which himself came into this World to Chalk out; that by the knowledge of it in this Life, he might obtain the Fruits of his inestimable Redemption in the Life to come. Whilst he proceeded in these Pious Exercises, it pleas'd God Almighty to bring into his Mind some good thoughts he had entertain'd, not long before, in a very dangerous Sicknes, *Viz.* of the uncertainty he was then in, of his future happiness, and what horror he felt from thence; what desires and resolutions he then conceiv'd in his Soul, of living a more Virtuous Life; if God should vouchsafe to prolong it. A Dream also, which carried his consideration still further, came fresh into his Memory, which he had had not long before, of his being ready to receive the Sentence of Eternal Damnation, before the  
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Grand Tribunal; and how much he then wish'd, that he might return again to the World, to make satisfaction by a new Life, for his past Offences. Also, how insignificant all the pleasures and satisfactions of this World then appear'd, and how willingly he would have Sacrific'd them all, to have freed himself from the Eternal Misery, in which he even seem'd already to be involv'd.

These thoughts were so lively represented unto him, and were so urgent and weighty, that they mov'd him no less now, than they had done before, gave him a quicker and sharper sense of the danger of his present condition, and caus'd him to make an intire Oblation of himself to Almighty God; begging of him by his Sacred Passion, to Pardon his past Sins, and to teach him hereafter how to Love and Please him. Another thing also came under his deliberation, which had been to him a frequent occasion of great trouble; *Viz.* The fear and apprehension lest his Lady should die before him: Which he could never think of, without a more than an ordinary sorrow; judging, it would be impossible for him to survive so great and sensible a loss. In this perplexity, the same thought which represented it self, whilst *Father Travers* explicated the Doctrin of Purgatory, return'd with so much violence, yet was accompanied with so comfortable a sweetness; that it seem'd to dissipate all his former doubts and troubles. A Religious Life offering it self to his serious considerations, as a means to  
make

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make Death and Judgment (the most terrible of all things) comfortable and pleasant; and that nothing could so much dispose him for such a necessary separation, as Death would one Day make, between him and his Lady; as a Voluntary separating before hand, for the Love of God.

Sir John was carried away so violently with these thoughts, that they gave him no liberty at all to reflect upon the change of his Religion; tho' so necessary a Qualification for that State of Life, he was so forceably mov'd to embrace; nor could he be satisfied, till he had discover'd them to his Lady; whom if he found, not to have the like inclinations now, which he knew she had before her Marriage, 'twould be in vain for him any longer, to entertain any such thoughts. Therefore, he opens his Mind to her, in order to a Religious State; who receiv'd this intimation with a Flood of Tears; seeing her thus mov'd at this proposal, He beg'd of her for the Love of God, not to trouble her self farther, about what he had propos'd; for unless she were of the same Mind, he neither could, nor would harbor these thoughts any longer. She on the other side assur'd him, That her Tears were not Tears of sorrow, as he apprehended them, but of joy, and that the same value she had before Marriage for a Religious State, was not at all lessen'd by it, and that she still esteem'd a Monastical Life the happiest in this VWorld; but endeavor'd to put such thoughts as much out of her Mind, as she was able; because she had fettered her self in a Condition so opposite to the most happy Calling: And that she durst never signifie her Mind to him

him in this matter, fearing he might take it as unkindly, as she imagin'd, he thought, she had taken his proposal. She added, That she thought no Course of Life could be truly happy, in which the Dispensations of Gods Providence were not equally acceptable. She told him also, That as she was confident she should not, so she fear'd he would not enjoy a long Life; and that this was not her Opinion alone, but also her Fathers, who for that reason was concern'd, that he so long defer'd the settlement of his Estate; according to the Articles agreed upon at their Marriage.

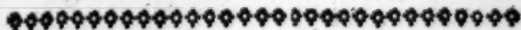
Sir Iohn was startl'd, that others should take notice of what he so little thought on; and which he had more reason to apprehend, then they; and esteem'd this as a timely admonition from Heaven, to make a Spiritual Provision for Eternity. A settlement far more worth thinking on, and of greater moment, than any this World could afford. But my Lady went on arguing as Father Travers before had done, 'That a Religious 'Life they aim'd at, as happy as it was, requir'd 'such a Disposition as neither of them yet had; 'Viz. The being Members of the Roman Catho- 'lic Church, none but that affording the happi- 'ness of such a Retirement: And therefore, 'that they ought first to satisfy themselves, and 'embrace this, before they could partake of the 'other he had propos'd.

This Discourse being ended, Sir Iohn retir'd himself again to his Closet, where he was seiz'd with so great trouble and anxiety, occasion'd by the uncertainty he felt, whether he was in the true

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true way to Salvation or no; that made him restless: Which disquiet of Mind was the principal occasion of ripening his Conversion; and for the fear of what irreparable consequences might follow; if he were not in the true way, gave him no time of respite or breathing: And amidst these perplexities, he began to Meditate and consider with himself how to make a serious and lasting provision against so great an evil. Finding no help from any diversion, he took to ease his troubled Mind, thinking the time long, tho' but Ten Days since Father *Travers* departure; resolv'd to go himself purposely to him to get the Paper he had promis'd him, from which he hoped to receive some comfort and satisfaction; and found him in a readiness to begin his Journey for *Parham*; with the Summary or Treatise, he had promis'd of the Catholic Doctrine. He beg'd of him not to change his kind design, but to accompany him back to *Parham*, which request he condescended to. Where reading the Articles over to Sir *John* his Lady and Sister, the two last were thoroughly and effectually convinc'd, and resolv'd to take the opportunity of Father *Travers* presence, to Reconcile themselves before his departure, and thereby become Members of the Roman Catholic Church: Which they did upon the Eve of St. *John* Baptists, and Received the Holy Sacrament the next Day. But Sir *John* resolv'd to hear what those of his Church would say to the Reasons set down in the foresaid Treatise, before he would make any change of Religion.

C H A P.



CHAP. V.

*A Relation of Sir John Warner's Conversion, and how both he and his Lady, resolve to enter upon a Religious course of Life.*

I Must here beg leave of the Reader, to accept of a short Relation of Sir *Johns* Conversion, together with some Motives, which conduced not a little to his change of Religion; because 'twill no less inform him, how my Lady by that means was set at Liberty, to embrace a Religious State of Life; than disabuse some persons, who by mistake, thought such a separation impossible, considering their ample Fortune in the World; unless some disgust or dissatisfaction had interven'd, on the one side or the other; and by this short Narrative, the Rich goodness of Almighty God's over-ruling Providence, in drawing Souls to his Service, will also evidently appear.

Sir *John*, tho' he could not refute those Reasons Father *Travers* had set down; yet thought it prudence to suspend his judgment, and submission to a change of Religion, till he found whether others of his own, could solve those Queries, he had heard Read. Wherefore, he obtains leave of Father *Travers*, to show this Treatise, to some Learned Men of the Protestant  
D Church,

Church; and for this end, resolv'd to make a Journey on purpose to *London*; and prevail'd with the Father to meet him there, that they might be able to confer about the Objections that others should make, to what he had set down in his Treatise.

Sir *John* being in *London*, first of all apply'd himself to Dr. *Buck*; with whom (tho' he had been Chaplain to his Grand-father, and had Baptiz'd Sir *John*;) he had no Personal acquaintance; but found him so Civil, as freely to Discourse with him, without asking him who he was. The Doctor Read over the whole Treatise with Sir *John*, and made no Objection, either against the Real Presence, Prayer to Saints, Purgatory, Confession, or Satisfaction for Sins. But when he came to that Point; that there was no true Ordination, or Priest-hood in the Protestant Church; (for a proof whereof, was alleadg'd, wh t 1. *Thorndike* in his *VVeights and Measures* w<sup>th</sup>ht; 'That since there was a great doubt in so 'Essential a Point, they would submit to a Re-ordination by the Suffragan Bishops of Rome) the Doctor was so mov'd, that he declar'd, *the Author of that Pamphlet deserv'd a severe Punishment.* And when Sir *John* endeavor'd to pacifie the Doctor, telling him, 'His Citation was out of a Protestant Author, and therefore, unless false 'was not so much to be blam'd; yet the Doctor could not be perswaded to Read any further; which when Sir *John* perceiv'd, he desir'd the Doctor, *That he would vouchsafe at least to inform him, since there was a doubt in the Protestant Church,*



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of a Point of so great consequence, as that of True Ordination was: Whether there could be any danger of his Salvation, if for this reason; as well as for the advantage of Religious Houses, which the Protestant Church wanted, (finding himself most particularly mov'd to a Religious State of Life,) he should quit the Protestant Religion, he was Bred up in, to become a Member of the Roman Catholic Church? The Doctor here express'd his concern, that there wanted such a conveniency in the Protestant Religion, which the Roman Catholic had, but would not own a want of Ordination; but still invey'd against the Author of that Assertion, and earnestly perswaded Sir John, to continue in the Church he was in, which was very good, and had in it all things necessary to Salvation; assuring him, 'That in a short time they would both be United. The chief difference betwixt them, consisting in the Popes 'Usurping a Power, beyond what Christ had 'given him: Their Church allowing him to be 'the First, but not Suprême Bishop; which 'Question, he believ'd would soon be decided, by 'a Condescension on both sides.

Sir John was not satisfied with this Answer, but resolv'd to go to the Arch-bishop of Canturbury Dr. Sheldon, he being the Primate of the Protestant Church; whom Dr. Buck had also cited, to be of his Opinion. And that he might not be too troublesome to his Grace, he reduc'd what he intended to propose to him, to Three Queries.

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The First, *Whether there were a Church Establish'd by Christ, out of which there was no Salvation?*

The Second. *Whether the Roman Catholic Church were a Member of this?*

The Third. *Whether there was Salvation in the Roman Catholic Church?*

When Sir John came to Lambeth, and asked to speak with my Lord, he would not give him Audience, before he sent in his Name, which he barely gave, concealing his Quality. To the first of his Questions my Lord Answer'd *Affirmatively*; to the second, he said *it was a corrupted Member*; whereupon Sir John asked him, *if it Err'd in any Fundamental Point?* He Answer'd, *it did not, for that it would be no Church*; hence out of the premises granted by my Lord, Sir John drew this Conclusion, in Answer to his Third Query; telling my Lord, *That then it evidently follow'd, there was Salvation in the Roman Catholic Church.* But my Lord told him, *That for those who were Born and Bred up in the Roman Catholic Religion, there might be Salvation; but for him who own'd himself to be Educated a Protestant, it was very doubtful; it being very dangerous to leave a pure Church, to enter into one desil'd with Errors.* To which when Sir John out of his own words reply'd, *That they not erring in Fundamental-Points, he humbly conceiv'd it could not be so dangerous, as his Grace Asserted, to embrace the Roman Catholic Religion;* my Lord reply'd, *That he was not so competent a Judge of this as himself;* and therefore was to rely upon his Opinion, rather than his own. Sir John humbly submitted his Judgment to my Lords in this Point; but

but having understood from Dr. Buck, the esteem my Lord had for a Religious State; from an expression, the Doctor told him, his Grace had one Day let fall, as he was putting on his Canonical Robes in the Lobby, to go into the Parliament-House: (Viz. How happy it would be, did their Church afford such a conveniency, as the Church of Rome did; that Brethren might dwell together in Vnity; and what a comfort their Conversations would be, to each other) resolv'd to propose the same Question to him, he had to Dr. Buck, which gave him occasion of Relating this passage concerning my Lord; to wit, whether the embracing a Religious State, might not be a sufficient VVarrant and Motive, for a Protestant to become a Catholic? The Bishop instead of Answering the Question, asked Sir Iohn whether or no he were Married? Who telling him he was; the Bishop reply'd, That such a Proposition as he had made, was in vain; because the State he was in, render'd the other incompatible. Sir Iohn told him, he humbly conceiv'd, that a mutual consent, gave the same Privilege to embrace that State, as a single Life did. My Lord again asked him, If he had any Children? he told him Yes; whereupon my Lord said, You are then oblig'd in Conscience to see them Educated. Sir Iohn reply'd, That by leaving them to a trusty friend, with security of a sufficient Maintenance, he thought he better satisfied his obligation of their Education, than by Educating them himself, with hazard of his own Salvation.

Here my Lord was interrupted by a Youth of about Ten Years of Age, his Relation, who was going to Westminster-School, with whom my

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Lord entertain'd himself so considerable a time, in asking him, *What Books he learnt ? How this and the other of his Friends did ?* And such like Questions ; as gave Sir John, who sat by, just Reason to think, that the danger of becoming Catholic, was not so great as my Lord affirm'd ; otherwise he would have thought his time better spent in satisfying him, in a business of so great consequence, than in conversing with the other, about matters of less moment.

My Lord, either unwilling to give himself farther trouble, or believing it might disgust Sir John, to see him trifle away his time thus with this Youth, instead of endeavoring to clear his doubts ; and perhaps willing enough to break of the Discourse, for fear he might not be able to give him intire satisfaction ; told him, *That since his weighty affairs allow'd him not, so much time, as the answering his doubts requir'd ; he would recommend him to one, who should make it his business to do it ;* and therefore called one of his Gentlemen, and Commanded him, *to go along with Sir John to Dr. Dolbin (then Dean of Westminster, and afterwards Bishop of Rochester, and last of all of York) and in his Name desire the Dean, to render him what service was in his Power, in the business he came about.*

As Sir John was going out of his Pallace, he met Dr. Sancroft (now Arch-bishop of Canturbury) a Neighbour and acquaintance of his, entring in ; who offer'd him his service, and probably afterwards inform'd the Bishop of his Quality : For at the Water-side, Sir John meeting Dr. Dolbin just landed

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landed at *Lambeth Stairs*, desir'd my Lords Gentleman to say nothing to him; but return back, and follow the Doctor to my Lord: Whom he found much more civil and obliging than before; who after he had talk'd near a Quarter of an hour with the Doctor, they both came to Sir *John*, and my Lord assur'd him, that he had throughly inform'd the Doctor of his difficulties, and that he was ready when ever he pleas'd, to give him satisfaction in them; which the Doctor also affirm'd, and at Sir *John's* request, promis'd to expect him at his House the next Morning, for that end.

Sir *John* went according to his appointment, and was immediatly introduc'd into his Closet; where Sir *John* perceiving, both by the Doctors endeavors, to prevent his proposing his doubts; as well, as by answering those he had propos'd to my Lord, much after the same manner as his Grace had done, that he was not like to have the satisfaction he expected; made few or no Objections to what he said; thinking it better to go away quietly, as in appearance satisfied; than otherwise give occasion of dissatisfaction, both to the Arch-bishop and the Doctor; and thereby cause them to divulge, what few knew of; to wit, the disquiet and uneasiness he found in the Protestant Religion. Nor was the Doctor much bent about asking his doubts, but took occasion to ask many curious Questions; and amongst others, *What his Ladies Name was?* Which when he understood, he farther enquir'd, *What Relation she*

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was to Sir John Hanmer, a particular acquaintance of his? And being inform'd she was his Sister, made greater Professions and offers of service to Sir John than before: For which he return'd due thanks, and asked his Advice, *whether he judg'd it necessary that he should do the like to the Arch-bishop?* The Doctor told him, *he would do it for him, and signifie to my Lord, that he was the occasion he did not do it himself.* The Doctor offer'd Sir John a Book call'd the *VVhole Duty of Man*, which he civilly refus'd; telling him, *that he had it already.* Whereupon the Doctor counsel'd him, *diligently to peruse that Treatise, and that he would engage Soul for Soul, provided he follow'd the advice he met with there, that he should be as happy both in this VVorld and the next, as he could hope to be by his entring into a Religious State.* He added also, as Dr. Buck had done, *That 'twas a meer Punctilio the Pope stood upon, that hinder'd the Vnion of both Churches; which he hop'd to live to see decided; and assur'd him, that whenever any other difficulties occur'd, he should find him ready at all times to Answer them; and to render him what farther service he was able.* Which Sir John humbly thanked him for, and took his leave, resolving now to embrace (as the securest way) that Religion, in which both allow'd Salvation; rather than remain in one; where the contrary Church, (which the Arch-bishop had own'd to be a true one) deny'd that any could be saved.

As soon as he had made this Resolution, he began to find some Interior repose, and quiet in his Soul; Which from his first suspicion or doubt  
of

of the truth of the Religion he Profess'd, was continually upon the Rack; especially during the time he was at *London*; and it had so influenc'd his Health, that he fear'd, by the Indisposition he found himself in, that some violent Sicknesh would follow. Which in a Letter he gave his Lady notice of; at which she was so concern'd, as to hasten immediatly to *London* on Horse-back, concluding he might be worse, than he would express in his Letter, for fear of troubling her. But Providence order'd this for their mutual satisfaction, that she might be present at his Reception into the Roman Catholic Church, he having appointed the next Morning after her arrival, to meet with Father *Travers* for that end. She thought so troublesome a Journey well recompens'd, by becoming a Spectator of what she chiefly wish'd, and Pray'd for. And when he told her, that since his Resolutions of Reconciling himself to the Roman Catholic Church, he began to receive again that quiet and repose of Mind, he had lost from the first time he began to doubt of his own Religion: She reply'd, 'That she had experienc'd the same; but that 'twas nothing in comparison of the comfort and satisfaction, she enjoy'd after her Reconciliation; which was accompany'd with such an assurance, of her being in a secure way to Eternal happiness; that should Father *Travers* Renounce the Religion, she had embrac'd by his Instruction and advice; (who had been so Instrumental in this her Conversion) yet this change in him would

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‘would not move, or trouble her in the least;  
 ‘or give her the least doubt or dislike of what  
 ‘she now Profest.

Sir *John* was Reconcil’d the Sixth of *July* 1664. and afterwards experienc’d such a Transport and Security in his Soul, as his Lady had given him hopes of; and ’tis impossible for any one to imagine, what this is; but those that have felt it. The doing of this was a necessary means for Sir *John*’s executing his other Design, of leaving the World; which the Devil (since he had no success in hindering the former) resolv’d now to try to prevent; foreseeing that a Religious State would be no less beneficial, to these happy Profelites in their way to Heaven, than what they had already done: And therefore, endeavor’d what he could, to represent and magnifie to him the present happiness, he enjoy’d in the World, in so incomparable a Wife, so good an Estate, and so handsome and convenient a House; which he had just finish’d and furnish’d at great expences; and as yet had not receiv’d the least satisfaction from it, for the pains he had taken, and trouble and charges he had been at, in building it. Also, how impossible it would be, to find any comfort or satisfaction, after the leaving so good and kind a Consort, the separation from whom he would never be able to survive; how difficult it would likewise be, to observe what was necessary in that State he aim’d at, Perpetual Continency, Poverty, and Obedience. But God’s Grace still assisted him with reasons to

Answer



Answer these Objections. First, That (as Mr. Travers took notice at his first coming to *Parham*) that tho' indeed he was as happy, as he could wish to be at present, yet what he added, *If it would last always*; as it then struck him, so now the consideration, how transitory this happiness was, helped him to over-come these Temptations; to which also this seasonable consideration did not a little contribute. *Viz.* That if he refus'd to follow God's Call, he might thereby provoke him, to deprive him of what he chiefly took a pleasure in, as a just punishment for that Ingratitude, and thereby make him as well miserable in this World, as in the next; for refusing to restore to God, what he so liberally had bestow'd upon him.

These thoughts renew'd his good desires, and made him again purpose to return to God whatever he had given, and what he valued above all his other Benefits his LADY: To whom he thought he could not show a greater Mark of his kindness; than to forgoe the greatest comfort and satisfaction he had in this World, for her greater happiness and contentment in the next. Nor did he think it a sufficient compliance with God's Call, to leave the World (as the Devil would have perswaded him was enough) if she chanced to die first; because then the living in it, would have been a trouble to him, and would be nothing else but to Consecrate that to God which he was weary of; and therefore, could not be so acceptable a Sacrifice, as now it would,

Besides

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Besides, it was as probable she might as well outlive him, as he her; and then it would be out of his Power to shew any Correspondence at all to Gods Inspiration. Wherefore, he set a new, upon bringing about the design of embracing a Religious State; and finding his Ladies Inclinations intently the same, propos'd to her (as a tryal of what they were afterwards to practice) that for the time they should live together in the World, they should live as they must do when separated, not as Man and Wife, but as Brother and Sister: Tho' to avoid giving occasions of suspicion, and lest these their resolutions should too soon take Air; they would continue to live together, as to outward appearance, in the same manner as before.

Thus they liv'd from the 6th. of July, till the 27th. of October, and God as a Testimony of the Truth of their Vocations, took away all the difficulty, that is in a strict Observance of Continency; even amidst the continual occasions to the contrary. Which wonderful effects so confirm'd Sir John, that these desires were from God; that he resolv'd speedily to dispose things for his going beyond-Sea, by a settlement of his Estate. In Order to which he sends for his Brother Mr. Francis VVarner who was then at London.

As soon as his Brother came to Parham, Sir John discover'd his intention to him, that having no Sons, he design'd to make him Heir of his Estate, paying Portions to each of his Daughters; and that he would make no conditions with him, that  
might

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might sway him to do, what he himself was not convinc'd was for the best; but only desir'd in requital of this his kindness, that he would do what he had done himself; *Viz. Laying aside both Passion and Interest*, examine the Principles of both Religions; and upon solid Motives embrace that, which he should find the most secure for his Eternal happiness: And dayly beg of God by his Sacred Passion, that he would direct him into the true way to Salvation, if he were not already in it. Mr. Francis VVarner kindly promis'd a grant to Sir John's request, and for this end accompany'd him to London; where in pursuit after the Truth, being present at a Dispute between Father Travers and Dr. Chamberline, then Chaplain to the Duke of Crmond, he was so convinc'd of the danger of continuing in his own Religion, that he soon after Reconcil'd himself to the Roman Catholic Church; which action being maturly perform'd, he acknowledg'd to Sir John his Brother, that he was more oblig'd to him for the manner of giving him the Estate; than for the Estate it self. For when first he discover'd his design to him, he was so possess'd of the Truth of his own Religion, that had he offer'd to give it him, upon condition to abandon the Protestant Religion, which then he thought the best; he would sooner have refus'd the Estate, than have forsaken his Religion; and consequently had never enjoy'd that happiness, he now experienc'd in his Soul; much beyond his Power to express, and far exceeding, any he could hope for in the enjoyment

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enjoyment of the Estate he had given him;

My Lady *Wvarner* in the meantime, redoubled her Devotions, and Manifested her Zeal, by endeavoring to draw as many as she was able of her Servants and Neighbours (over whom she had a suasive power) to make themselves as happy by embracing the Roman Catholic Faith, as she was; and was the cause that several of them became Catholics. Her fervor had so transported her, that she had even worn off the skin of her Knees by Praying, and might have done her self a considerable prejudice, had not Sir *Iohn* perswaded her to put a stop to this her great Zeal and fervor.

Whilst Sir *Iohn* prepar'd for his going beyond-sea, by making a settlement of his Estate at *London*. She did the like in the Country, by disposing things in such an order, that as soon as he return'd, he might not be hinder'd from beginning his Journey. She made an Inventory of all things in, and about the House; that nothing might be embezl'd by Tenants, or out of the way when call'd for by Mr. *Francis Wvarner*, and she had order'd and dispos'd all things so carefully, that Sir *Iohn* at his return, found nothing wanting for the beginning of his Journey. Wherefore, he with his Lady, Children, and Sister, left *Parham* the 20th. of *October*, and came to *London* the 23d. where she stay'd till the 27th. upon which day my Lady with Sir *Iohn's* Sister, Mrs. *Elizabeth Wvarner*, and his Kinswoman Mrs. *Frances Shelton*, his two Children *Catherine* and

*Susan*

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*Susan*, a Servant, with *Mrs. Fauſſet*, a Woman who knew the Low-Countries, and was accuſtomed to conduct beyond-ſea, young Gentle-women, that went to Monaſtrys, began their Journey towards *Dover*; but my Lady would no longer admit of the Title of *Madam*, and chang'd her Name into that of *Clare*. As ſoon as they came thither, they found the Pacquet-boat ready to go off, and immediatly Embarqued themſelves without any ſtay at all at *Dover*. The reaſon why *Sir John* did not accompany them; was becauſe he judg'd it beſt to ſtay privatly in *London*, to ſee what conſequences might follow their departure, and to prevent ſuch ill ones as might enſue.

It was a particular Providence they took the firſt opportunity, for no ſooner had they left *London*, but *Dr. Edward VVarner* one of the Kings Phyſitians, and Unckle to *Sir John*, heard of it; and procur'd an Order to be ſent to *Dover* from King and Council, for the ſtopping of *Sir John* and his Lady. This came not to the Mayor's Hand, till the Pacquet-boat was put off; ſo that all he could do, was to return Answer, that they were gone; believing *Mr. Gaſcoin* a Gentleman, who met them accidentally at *Dover*, and went over in the ſame Pacquet, to be *Sir John*; wherefore the Mayor ſignified, that he was ſorry the Order came not time enough for him to ſtop them, as otherwiſe he would certainly have done.

*Dr. VVarner* upon the ſuppoſition that *Sir John* with his whole Family was gone beyond-ſea; endeavour'd

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endeavour'd to secure his Estate, since he could not him; and therefore, Petition'd the King and Council, for a Grant of it, upon pretext to keep it out of the Jesuits hands; who as he pretended had perswaded him out of his Estate, as well as Religion; and had been the Principal Authors of his rash undertaking, so imprudent a course of Life. The King, who lov'd not importunities of that kind, endeavour'd to put him off with a Jest, telling him, *If Sir John had a mind to make himself one of God Almighty's Fools, he must have patience; and that if he would let him alone a little, he himself would soon be weary of the course he had undertaken.* But he still persisting to urge His Majesty, to prevent the ruin of a Family, that had always been faithful to him; the King bid him go to the Atturney General, and Order him in His Name, to do what the Law should direct, for the security of the Estate.

But to show how far the Jesuits were from such a Design, as Dr. Warner pretended. It will not be amiss to reflect, how much Father Travers, as we have said, dissuaded him from this undertaking, at his first proposal of it. And to insert here, what Sir John Warner affirms; *Viz.* That having in his Noviship a Scruple, that he comply'd not with our Saviours Counsel, *Of giving all to the Poor, and following him:* Unless after the Provision for his Children, he gave the Residue of his Estate to Pious Uses; especially that part of it, that heretofore belong'd to an Ancient Abby, and therefore requir'd a Restitution to the Roman Catholic Church

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Church, to which it formerly belong'd. Whereupon he consulted his Superiour, and proposing to him these doubts; he assur'd him, that no obligation of Conscience lay upon him, to dispose of it any other way, than he had already done, in giving it to his Brother; and that in the Circumstances he was in, it was more prudence, for him to do so, than otherways; whereby he would but give occasion to many Clamours and disturbances, that would certainly follow, a different settlement. And besides added, that he might as freely Entail that part of the Estate, that formerly belong'd to an Abby; upon his Brother, as any other Land; it being his Ancestors by purchase; and the Pope having also by his Dispensation (sent into England by Cardinal Poole, in Time of Queen *Maries* Raign) made the Possession of such Revenues, lawful to all persons, even Catholics themselves; counselling them only to a greater liberality in Alms-giving, to obtain Gods blessing, upon their Estates they enjoy'd by his Dispensation; and therefore he ought to have no farther Scruple in this Point. This Answer of his Superiour, freed him from all the before mention'd doubts: And ought to clear the Jesuits, of that unjust Censure they ly under of Covetousness; when they refus'd such an offer, as was here made them.

Sir *John* finding his Uncle still busie in an earnest pursuit after his Estate; tho' he was assur'd by his Counsel, that the settlement he had made, could not be Annul'd by any thing, less than an

Act of Parliament; yet thought it better by appearing, to put a stop to his Unckles endeavours, than permit him, and his Brother to engage in a Law Sute; and thereby spend what he pretended to conserve, which would be prejudicial to both. But Sir Thomas Hanmer being then in Town, he resolv'd first to go to him; and beforehand sent him a Note, to know whether a Visit would not be ungratful. Sir Thomas who believ'd him beyond-lea, seem'd overjoy'd at the sight of his Letter, that brought him the good news of his being still in England; and answer'd him, that he was ready to receive him with open Arms, and to Embrace him with the same tenderness as ever; as indeed he did: His Tears at their Meeting testifying, how great and Paternal an Affection he still had for him. Sir Thomas after a hearty expression of the continuance of his kindness, propos'd to him all the Arguments he could, to perswade him to lay aside his design, of parting with his Daughter, and betaking himself to a Religious State of Life. But perceiving Sir John to fix'd in his Resolutions, as that he found no hopes of perswading him to change them; he told him, He would soon have greater cause than himself, to repent such an enterprize; and when 'twould be too late, find the Inconveniencies, unto which he expos'd both himself, and his Wife. However, he would give him no cause to suspect he wanted that kindness for him, he had ever profess'd; and therefore, tho' he could easily have cross'd his design, he would not do it; but when the Chancellor offer'd him a Decree to take Possession of the Estate,



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Estate, so long as he and his Wife should continue beyond-sea; he absolutely refus'd it, rather than he would by accepting it, give him any cause of disquiet, or unkind thoughts of him. Sir Thomas also, seeming much concern'd for having taken such measures, as forc'd him out of Town the next Morning; told him, That he would not have left it so soon, had he known of his being in it. Sir John beg'd leave to accompany him the first Days Journey; it being probably the last time, he should have the opportunity of enjoying his Company; which was granted with a great deal of satisfaction on both sides. The next Day Sir Thomas was very pressing to have Sir John go with him home, and to stay so long there, as he design'd to remain in England. But he very gratefully refus'd the invitation, resolving to follow his Lady, as soon as he had put a stop to his Unckles pretensions, which requir'd his Presence at London.

The same Night he return'd from accompanying Sir Thomas, he went to the nearest Tavern to his Unckles House in Covent-Garden; and sent a Messenger to let Dr. Warner know, that a friend of his desir'd to speak with him there. When his Unckle came; he was so overjoy'd at the unexpected sight of Sir John, or so confounded at what he had done, as he was not able to speak: So that Sir John out of compassion, was forc'd to make that Apology for him, which he ought to have made himself; thanking him for the pains and trouble he had taken for the security of the Estate (as he thought) tho there was no  
need

need of it; because he had settl'd it, as firmly as was possible by Law; upon his Brother; who (if he had consulted him) wotld have shown him the Deeds; wherefore, now he was assur'd of this from his own Mouth, he hop't that he would desist from giving himself or his Brother any farther trouble in this affair. He promis'd, he would, and was as good as his word; using no other endeavours afterwards, for getting the Estate into his Hands; which he saw was already in the Possession of Mr. Francis Warner his Nephew, the next Heir to it.

But to return to my Lady (from whom I have made this necessary digression to satisfy the Reader why Sir John did not accompany her) she took Shipping the 29th. of October, and landed at Dunkirk, the 30th. where she no sooner arriv'd, but she went immediatly to the *English Poor Clares*, and was extreamly pleas'd with their Poor and Rigorous manner of living: She took the first opportunity of passing from thence by Water to *Bruges*, where she went to the *English Monastery* of the Order of *St. Austin*; and there met with one, whom God Almighty had not long before inspir'd, with an extraordinary Call to the Catholic Faith, as well as to a Religious course of Life; and who had given a very great example of courage and zeal in embracing both. This person was Mrs. Catherine Holland, Daughter to Sir John Holland of *Suffolk*, who by her own Reading, and her Mothers Pious example, who was a Catholic, (Almighty God's Grace also concurring)

The Life of the Lady WARNER. 69

was so mov'd, to embrace the Catholic Religion, and a Religious State; as that without her Fathers knowledge, she went to *Flanders*, there to Consecrate her self wholly to Gods service; even before she was a Catholic, or admitted into the Roman Catholic Church. But as soon as she came to *Bruges*, she Reconcil'd her self, and took the Habit amongst the *English* Religious of the Order of *St. Austin* in that Town; Providence so ordering it, that the Duke of *Norfolk* should be there at the same time, who undertook, if her Father did not give her the ordinary Portion, requir'd by the Community at her Profession; that he would pay it: But her Father thinking this might reflect upon him, gave the Portion himself, and freely discharg'd the Dukes engagement. After Mutual Congratulations with each other, not only for being Members of the True Church of Christ, but also for being call'd to the highest State of Perfection in it, the embracing his Counsels (which Mark of Sanctity seem'd wanting in the Protestant Church they had quitted) my Lady took leave to pursue her Journey towards *Liege*, and went the same Day to *Gaunt*; where she was very kindly receiv'd by the *English Benedictine* Dames: And there as well as at other Monastrys she pass'd, was much Edified at their chearful Conversation, and Religious Modesty; the very Air of their Countenances, evidencing that Interior Peace and comfort, which the World is not able to give; their Edifying Discourses also rekindled afresh her desires of a Religious State; so that

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she hasten'd what she could to *Liege*, being in pain till she arriv'd at her Center; where she hop't to meet those healing Joys, which the distracted and thoughtful cares of a Secular Life could not afford. Thither she came on the 6th. of *September*, promising her self that happiness, she had so long in vain sought after.

The End of the First Book.



THE

THE  
LIFE  
OF THE  
LADY WARNER.  
In RELIGION, Sister CLARE  
of IESVS.

THE SECOND BOOK.

CHAP. I.

*She takes the Habit at Liege amongst the  
English Nun's call'd Sepulchrines, of the Order  
of St. Austin.*

**T**H E Religious she design'd to go  
to, were of the Order of St. *Austin*,  
commonly call'd Sepulchrins, who  
Honor St. *James* the Apostle as their  
Founder; and by their Regularity  
and Exact observance, had justly gain'd them-

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selves so great a Reputation, both at home and abroad; as hereby they had obtain'd a very ample Foundation from the Prince of *Liege*, and so considerable assistance of others, as to Build themselves a very fair and convenient Monastery.

But that which would have charm'd others, even at her first coming and enterance into the Monastery, gave little satisfaction to her; inso-much, that the same Night she arriv'd, in return to all those Cordial expressions of kindness, the Reverend Mother, and Religious shew'd her, and her Children; she declar'd, that she thought that was not the place, Almighty God had call'd her out of the World, to live in. So displeasing was it to her, to receive any Worldly satisfaction, after she had made a Sacrifice of all those Earthly Comforts which God Almighty had before bestow'd upon her. However, out of submission to her Ghostly Father, she took the Schollars Habit, on the 20th. of September, the Feast of Our Lady's *Presentation*. And so great was her deference, before she receiv'd it, to the Religious; that where ever she met any of them, she us'd to prostrate her self, as a Mark of her profound respect towards them.

The time of her Schollarship, was partly taken up with the sollicitude, and care she had for Sir *John*, who was still in *England*; partly with Pious thoughts how to set out and Adorn the Church. Upon which account she sent to Sir *John* for some Pictures, Hangings, and other Rich Ornaments, she had left behind her in *England*; which she

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She thought necessary for the beautifying the Church and Altar. Upon the 10th. of March Sir Iohn left London, and took with him all those things she Writ for, excepting the Pictures she desir'd of St. Iohn Baptist, St. Austin, St. Mary Magdalen and St. Teresa: Saints to whom she was particularly Devoted from the time of her Conversion; for which Reason I Name them: He not being able to get them made time enough in England, for his departure; but procur'd them for her from Antwerp. After a Prosperous Journey, he arriy'd at VVatten in Flanders, the 20th. of March 1665. where he took the Novices Habit, of the Society of Iesus, and the Name of Brother Iohn Clare; which as soon as he had acquainted her with, she resolv'd also to follow her Ghostly Fathers Advice, in taking the Habit of her Order, upon St. Catherin's Day, the 30th. of April following; together with Sir Iohn's Sister, Mrs. Elizabeth VVarner, and his Kinswoman Mrs. Frances Skelton, who accompany'd her from England. My Lady took at her Cloathing the Name of Sister Teresa Clare; she having had, even whilst a Protestant, a very particular esteem of St. Teresa, upon the Reading her Life, which accidentally fell into her hands.

Father Martha a Famous Preacher in the VValoon Province, of the Society of Iesus; made her Cloathing Sermon: And did it after such a manner, as prov'd one of the greatest Mortifications, she had met with, since her leaving England. It happen'd not long before, that a Carmelite-Fryer, having quitted his Habit and Religion also, to avoid  
just

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just Punishment, had taken Refuge in *Holland*; whereby he had given a great occasion of scandal at *Liege*: The Father to retrieve that Honor, which he thought Religion might have lost, by so foul an Action as this was; extol'd that which she had done (of quitting Heresie, and the World with such an Heroical Resolution) to such a height, as gave her so great a confusion, that she was scarce able to continue in the Church: And most perceiv'd the Mortification she suffer'd, by the extraordinary Colour, which his Encomium and frequent Interrogation, whether what he said was true? brought into her Face. But the happiness she felt at her Cloathing, and the hope she fed her self with, of enjoying afterwards a secure and perfect repose, in the State of Life she had embrac'd; out-ballanc'd this present Mortification, and was too great to continue long, without some interruption.

One would have thought at this distance from *England*, in a Catholic Country, that there had been no fear of Persecution: Yet the Enemy found an opportunity of giving her an Alarm, and cause of great disturbance, even in this place of Repose; which happen'd as follows.

There came a Person of Quality to Town, extremely well attended; the first Visit she made, tho she profess her self a Protestant, was to the Monastery; where she desir'd to speak with my Lady *Warner*; pretending a Message to her, from Sir *Thomas Hammer* her Father: My Lady came to her her self, but (finding she brought no Letters from



## The Life of the Lady WARNER. 79

from Sir Thomas, and that she refus'd to make any other declaration of her self or Quality; than that having told him of her coming over, and that probably she should pass by *Liege*, he had desir'd her in his Name to give a Visit to his Daughter and Grand-children, whom she would find in an *English* Monastery, in that Town) excus'd her Childrens coming to her; tho she earnestly prest to see them: Fearing there might be a greater design in this Visit, than only kindness as the Lady pretended: Which that she might the more easily prevent; and at the same time avoid the disturbance also, she found in her Soul, by the distraction she receiv'd from her Childrens presence; she resolv'd privately to remove them to the *Visulin's*: And the Queen Mother of *England* having upon her Mothers account, (who as before related, had been Maid of Honor to Her Majesty,) express'd a kindness to my Lady on all occasions; she took the liberty of beseeching Her Majesty, that she would vouchsafe to take her Children under her Royal Protection; who where otherwise in great danger, either by suttlety or force, to be taken from her, and carried into *England*: And at the same time, she humbly Petition'd Her Majesty, to signify to the Superiour of the *Visulin's* at *Liege* (where she had privately plac'd her Children) her Gracious concern for them. Whereupon the Queen Wrote this following Letter, Translated out of the Original in *French*, Dated from *Colombe* July the 17th. 1666.

M O T H E R

## M O T H E R,

**I** Have heard with a great deal of satisfaction, that the two Children of Sir John Warner, are at present at the Urtulin's, under your Tuition: Tho' I do not doubt but you have all imaginable care of them; yet I cease not to recommend them to you; and desire you not to permit, that they be taken from your House, without Orders from their Father or Mother, who put them into your Hands; or from those whom they shall order, to have care of them in their absence; and if it should happen, that any other, by any means should endeavour, to take them away from you, without consent of their Parents; not to permit it, without advertising me first of it: And as I assure my self you will not fail to do what I desire, as long as you shall be in that charge; so I make the same request to those that shall succeed you: Wherefore I beseech God, to take you into his Holy Protection.

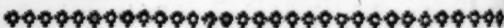
HENRIETTA MARIA.

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'Tis suppos'd the News of this Letter, cross'd and dash'd the design of the Person before mention'd; for soon after she return'd into *England*; but would never own, who she was; nor upon what account she came; more then is before Related: Tho' during her stay at *Liege*, she made several Visits to my Lady.

Having upon this occasion depriv'd her self of that Natural satisfaction, the sight of her Children must necessarily give her; and at the same time freed her self from that care and trouble, that accompany'd their presence; she resolv'd seriously to apply her self to Virtue; and to a Practice of the foundation of all Vertues, Humility. Wherefore, having a low Idea of her self, and to stifle all Motions of Pride, and Self-love; she desir'd to be equal, or even inferior to the Lay-Sisters. Once openly declaring her Motive; saying, *It was too great an Honor, for her to be a Servant to the Spouses of Christ.* It was usual for her to be lost in time of Recreation, and the surest place to find her in, was in the Scullery, or in some such like humble and abject Office. Thus she forgot her Quality, submitting her self to the lowest Employments; taking more delight to be an abject in the House of God, than others can do in all sorts of Worldly Honors and Satisfactions: Nor was she only desirous by these Exterior Actions, to cloath her self with this Virtue of Humility; but endeavour'd to imprint the same Interiorly in her Mind: For tho' she was of a peircing Wit, and ripe Judg-  
men

ment, yet she would desire the Lay-Sisters to Instruct her; whilst the Fathers themselves, who had dealt with her, own'd, that they found her to be far above any of her Sex, that they had ever treated with. All these Actions were accompany'd with such a serenity of Mind, so sweet an affability, and with such Conformity to the Will of God, together with such a Love for that Virtue he practic'd, who bid us learn of him to be Meek and Humble; that she seem'd to be without the least constraint in the performance, of even the Humblest Offices; doing them, as if they had been natural to her; and as if she had all her Life time been brought up in them.



## C H A P. I I.

*How she came to be call'd to a more Rigorous State of Life, or to a stricter Order.*

**I**T happen'd upon occasions, that she was now and then call'd to the Grate; many finding (especially a Canon of St. Lambert) great advantages by the Visits they made her; which were always spent in Pious Discourses: That which others would have look't upon, as no great hindrance to Recollection; she took so much to heart, that she was resolv'd to break of all Commerce with Creatures; that her Con-  
versation

versation might wholly be with her Creator; and tho' she obey'd chearfully the Reverend Mother in going to the Grate; yet she fail'd not to complain to her Ghostly Father, that she found by experience, that all Conversation which was not with God, left behind it a certain bitterness, and heaviness of heart: That she thought she was call'd to a more strict retreat and concealment, where nothing might draw upon her the praises, or admiration of others; in which solitude she did not Question, but to find a greater liberty, to give scope to her fervor; and thereby, to tast more liberally the sweetness of Divine Union; and to exercise with more freedom, the Mortifications of an Austere Life; which her present State did neither require, or even permit. She was so Enamour'd with these sentiments of Austerity and Solitude; and so great was her fervor, that prostrating her self upon her Knees, she beg'd of him in the presence of the Blessed Sacrament, that he would give her leave at least, to make a Vow never more to go to the Grate, whilst she stay'd there; and in the mean time earnestly Pray'd him to offer up some Devotions to Almighty God for her, to know what was his Divine Will concerning her removal: She desiring nothing but what she thought was most pleasing to him. He told her the inconveniencies, that would follow such a Vow, and promis'd her that he would particularly beg of Almighty God, to give him light how to direct her; he bid her to have a great confidence in God, and rest assur'd

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assur'd that he would assist her, to compass what he inspir'd her to do; if it were his Will, that she should remove; or, if it were not, would give her comfort, and satisfaction in the place and Practice of the Rule, where she was at present.

Some there were, who judging her Confessorious might too far comply, with her inclination to Solitude and Mortification, and thereby assist her intention of a change; did forbid him any more to Visit her; hoping if it were so, that his absence might moderate these desires, which probably, he by too great a condescension, might have augmented. But she extreamly resented his absence; and the more, because she found, he was blam'd, for Counselling her to do, what he had dissuaded her from; and therefore, suffer'd in the Opinions of others, upon her account: This went nearer to her, than what she suffer'd her self; and to take away this misunderstanding; she importun'd the Reverend Mother, that the Father might once more come to her; whose Counsel was wholly necessary, before she could make a final determination what to do: In the mean time, in the middle of these continual conflicts, and agitations of Mind, she suffer'd a kind of Martyrdom. At his return, he so efficaciously answer'd all her Objections, for her removal, and so clearly convinc'd her, that it was Gods Will she should stay and settle there; that she began to think of continuing, and making her Vows; but withal told him, that the

chief

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chief Motive that made her fix upon this Resolution; was, that she might be no hindrance to Sir *Iohn* (now Brother *Clare*) to make his; imagining, that if the same desires of removal, remain'd after her Profession; the Church would give her liberty, of entering a stricter Order; which she could as well do, two or three Years after, as then. Whereupon he reply'd, that tho' the Church could indeed give such a permission; yet it would never grant it, upon account of several great, and general inconveniencies, that would accompany such a removal; which the good of a particular person, tho' very great, could never recompence. Wherefore, if she ever resolv'd to quit the Order she was in, she must do it before she made her Vows, or not at all: And therefore desir'd her, seriously to recommend the matter to God in her Prayers, as he would also do in his.

Whilst she was thus making her fervent Petitions, before the Holy Sacrament of the Altar, to beg light from Heaven; how she might serve her Spouse upon Earth; on a suddain, she saw a Stream of fresh Glaring light, come from the Blessed Sacrament towards her; from which she felt such an Interior joy in her Soul; that the Mistress of the Novices, then kneeling by, perceiv'd a change in her countenance; and asked what might be the cause of so sensible an alteration; as she perceiv'd in her? She would gladly have conceal'd this, if Obedience would have suffer'd her; but that prevailing, she told the reason of it.

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Whether

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Whether this favor was to confirm her in the Mystery of the Real Presence (the doubt of which gave the first occasion of her Conversion) or to strengthen her in the desire of solitude and suffering; none but God, who bestow'd it, knows; but after this she still persisted with more earnestness, than before, to gain her Ghostly Father's consent, for her removal to a stricter Order; where she might be unknown: She was more and more perswaded that her design was no illusion; seeing she found, that the manner of her Conversion, and her resolution of embracing a Religious State, having taking Air abroad; both Religious, as well as Seculars shew'd upon that account, a great esteem and admiration of her: Which she thought no small hinderance to her Perfection. And having heard, that the *Carthusianesses* (besides the constant rigour they live in) are never permitted after their entrance, either to receive a Visit, or Letter from any friend; she earnestly beg'd of her Confessarius to use his endeavours, for her Admission amongst them, without discovering her Quality or Condition; that then she might enjoy that happiness, which she only desir'd in this World, *Viz.* A constant Communication with God, without the interruption, or conversation of friends. This retreat was still the joyful Object of her Mind, where absconding, she might attend to the exercises of an Interior Life, and Evangelical Perfection: And understanding, that those that were not Virgins, could not enjoy amongst them, the Privilege of being Superior, or of bearing



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bearing any other Office; she hop't by becoming a Member of such a Community; to see her self the least, and last of a Religious House: In expectation of which happiness, she extreamly comforted her self. These kind of thoughts had so possessed her Soul, that she could never enjoy her self whilst she stay'd at *Liege*; and hence it was, that the respect and civility shewed her by the Religious, was so great a Mortification to her.

Her Ghostly Father Communicating her desires to the Prior of the *Carthusians* at *Liege*, then going to a General Chapter of the Order, had gain'd a promise of his best assistance, for the obtaining her wishes; and in the mean time, she Wrote to Brother *Clare*, to desire him to give her leave to enter amongst the *Carthusianesses*: And that she might not put any obstacle to his designs, nor hinder his proceeding in them; she inclos'd this following Act of Renunciation, which she thought would have been sufficient to Legalize his Profession; without her making of hers. The General of the *Society of Iesus*, at the request of his Superiors, unknown to him, having dispens'd with the Second Year of his Novitship; that her Year of Probation being ended; she might make her Profession, and he at the same time, might be able also to make his.

**I** Do here in the Sacred Presence of Almighty God, offering myself intirely to him, Renounce all Right whatever I have to you, and do here Solemnly Vow perpetual Chastity to him: And do promise you before God and his Angels; that with the assistance of his Holy Grace, I will Live and Die in Religion; and will immediatly, when I go from hence, put my self under the Obedience, of another Monastery of Inclosure: This I again confirm, beging of his Divine Majesty, to accept of me; and in Sign that I will never Revoke it, I subscribe my Name,

TREVOR WARNER.  
In Religion.

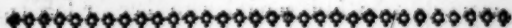
TERESA CLARE.

Brother

Brother *Clare* having receiv'd the Letter, with the Contents before mention'd, and also with the foresaid Renunciation; with consent of his Superiors, resolv'd to go to *Liege*: Finding it impossible to give her that satisfaction by Letters, which he hop'd his presence might do. He arriv'd the 4th. of June at *Tongers*, four Leagues distant from that City; where, there being a Monastery of the same Order, as well as a House of the Society, he thought they might meet, with less noise, than they could do at *Liege*. But she instead of coming thither, sent her Confessarius to excuse her not coming, and to perswade him to return to *VVatten*: Telling him, *That his coming to Liege would perswade all People, that it was to invite her back to the VVorld; especially, when shortly after, they saw that she left the Monastery (which she design'd to do, as soon as she had obtain'd her admittance among the Carthusianesses) and beg'd of him, not to hinder this her design.* Yet he notwithstanding (by the Advice of the Superior of *Tongers*) resolv'd to go to *Liege*; the Rector of that place, having before invited him; where also he might have his Advice, about what future Measures he had best to take. The Rector Counsel'd him to Visit her in the Monastery, whether he went; but she would not be seen, nor speak with him, even at the Grate without a Companion with her: Alleadging, that this precaution, was to prevent such Discourses, as she had before intimated would otherwise be rais'd; upon their meeting. Brother *John Clare* was very well satisfied herewith; but at length told her, *He could*

never give her his consent, to go to the place she had pitch'd upon; because he could never be assur'd, whether she was content, or satisfied in it; and without that assurance, he could neither make his Profession, nor permit her to make hers; because she could neither speak with any one, nor send to, nor receive from any one a Letter, nor transmit her Mind to him, if any dissatisfaction should happen to her.

Thô this reason did not fully satisfy her; yet the absolute refusal, which she receiv'd from the General Chapter (which declar'd, that none but Virgins could be receiv'd into that Order; and that she was mis-inform'd, if she heard that any other might be so, upon any account whatever) caus'd her to lay aside all thoughts, at least of entering among the *Carthusianesses*; but took not away her Resolution, of going to a stricter Order: And thô she could not resolve whether to go; yet she had absolutely fixt her resolution, of leaving the Monastery where she was; to give more scope to Mortification, to which she found herself very efficaciously mov'd.



CHAP. III.

*How she resolves to enter amongst the Poor Clares. Her departure and journey from Liege, and her arrival at Graveling.*

**B**ROther Clare finding her fixt upon a removal, and having acquaintance at the *Poor Clares* at *Graveling*; which was the first Order, that she had seen in these Countries, and then seem'd to like it very much; hop't the proposal of her going thither, might take effect; if she would not stay where she was: He being desirous, that she should rather be amongst those of her own Nation, than Strangers; since frequent examples have shew'd, how easily the Enemy raises jealousies, and disgusts, in those that enter among Externs. For this reason he procur'd a Book of the Rules of St. Clare, which he gave her to Read; and desir'd her, for his comfort and satisfaction (if she lik'd the Rules which she would find rigorous enough) rather to make choise of that place to go to, than any other. She promis'd to Read them, and was so taken with them, that she resolv'd, if her Ghostly Father approv'd of it, immediatly to betake her self to that course of Life: Which was a great subject of joy to Brother Clare; tho' on the other side, it was a great

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trouble to him, to find that his Sister and Kinswoman; who had enter'd with her, resolv'd to take the same course: For he fear'd, that it might be a prejudice to the Monastery they left, which had been extraordinary kind to them. Since the World, which is too apt to censure, might think, that three Religious going away together, could not but have some Motive of disgust, or dislike to the place; and did not purely leave it, out of a desire to serve God, in a stricter and more austere Order.

He therefore, oppos'd his Sisters and Kins-womans going, and had just reason to dissuade his Sister; because her Constitution was so weak, and her health so impair'd; that the Doctors would not permit her, even to comply with the Church-precept, in keeping her fast in Lent: Whereas, in the place she design'd to go to, she must keep the Lenten Fast as long as she liv'd. He told her therefore, *That this desire of hers could not be good; it being too presumptuous, and inconsiderate; to expect, that God should work a Miracle, for the satisfying of her own humor: Especially, when in doing so, she went against the Advice of those, whom he had substituted in his place, to direct her: That it was an ordinary Artifice of the Malignant Spirit, under pretence of a specious and plausible good, to draw several out of the way, God had plac'd them in: This Discourse so sensibly afflicted her, that she fell a weeping; saying, That she was sure, that God had call'd her to a stricter Order, and that his Power and Grace, was always proportionable to his Call.* The Reverend Mother

The Life of the Lady WARNER. 29

Mother and the Religious, finding them so earnest to go, upon so good and solid Motives; were so kind, as to second their Requests; and prevail'd with Brother *Clare* for their removal. This then being the good effect of Brother *Clare's* Journey to *Liege*; he resolv'd to hasten back to *Watten*; to dispatch all things necessary for their Admittance at *Graveling*, that they might the sooner be able to follow him.

Amongst other Discourses, which Brother *Clare* had with Sister *Teresa Clare*, she thanked him extreamly for the favor of a Letter, which he had procur'd her, from Father *Philip Marini*; a Missioner that came from *China* to *England*, and other parts of *Europe*; to gain Companions to Labor with him in that large Vineyard: With whom Brother *Clare* coming acquainted (whilst after her departure he stay'd at *London*) obtain'd from him a Letter of encouragement to her; which being from so Apostolical a Man (who had spent many Years in the hard and dangerous Mission of *China*, not only exposing his Life, during those great Persecutions, that happen'd, whilst he was there; but also, in taking so long and dangerous a Journey for the procuring help for those many Souls, that he had hopes to reduce by their assistance, to the true Faith) and as she also profess, having given her so inexplicable a comfort in her undertaking, I thought worth your perusal, as it is Translated out of *Italian*, in which Language it was Writ.

May

'MAY the Grace and Love of *Iesus*  
 'Christ, increase in our Souls to  
 'Gods greater Glory. Writing to a per-  
 'son of your Merit, I ought to do it in  
 'such a manner, as may give you an as-  
 'surance of the reward of that Eternal  
 'happiness, which you will certainly gain-  
 'not by running, but flying from the  
 'Liberty of the World, to the narrow con-  
 'finement of a Cloyster: Thrice happy are  
 'you, that have so great an assurance of  
 'Heaven, by so Noble and Generous a for-  
 'saking of all pleasures upon Earth; the bet-  
 'ter to embrace, what the World flies from,  
 'the Cross of Christ: Following hereby,  
 'St. *Teresa's* admirable Lesson, *Either to*  
 '*suffer, or die for Iesus.* This is that Jewel,  
 'which the wise Marchant gave all he had  
 'to purchase; and did not repent his bar-  
 'gain: And tho' he became Poor in the  
 'Eyes of the World; yet he recover'd his  
 'loss, by purchasing a Good, which was of  
 'greater value, than all other Goods:  
 'How happy then, is the Renunciation of  
 'that Blessed Soul, which leaving all loof-  
 'eth nothing; still finding all, in the Po-  
 'verty of *Iesus*? The Apostles Patrimony,  
 'after they had forsaken their Parents,  
 'Friends,



' Friends, and all they had, was a pure  
 ' nothing; which put into the Hands of  
 ' *Iesus*, as *St. Gregory* saith excellently well,  
 ' so multiply'd, as to become all things;  
 ' *Totum reliquit qui sibi nil retinuit*; He  
 ' left all, who retain'd nothing to himself. Be-  
 ' hold therefore, the nothing, which the  
 ' Apostles reserv'd, but this nothing put  
 ' into the Hands of *Iesus*, grew to the height  
 ' of that Glory, to which they were call'd.  
 ' At this Day (so many Ages after their  
 ' departure out of the World) we proclaim  
 ' their Dignity, and give them greater  
 ' Titles; than ever the Ambition of Mo-  
 ' narchs could Usurpe. I would say more  
 ' of this subject, but time will not give me  
 ' leave; therefore, to send you my Opi-  
 ' nion about leaving the World, my senti-  
 ' ment is; that it is not sufficient to go out  
 ' of it, to live in Religion; unless we bid  
 ' adieu to, and renounce all things, that  
 ' are united to it. The difference between  
 ' those who leave, and renounce is this:  
 ' He that leaves, can return to the thing he  
 ' left, but he that renounceth, looseth the  
 ' Dominion, over what he renounces;  
 ' in the same manner, as a Man does his  
 ' Right, to what he has Sold. This was  
 ' that which our Saviour said to the Young  
 ' Man

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'Man ; *Vade, vende omnia qua habes* ;  
 'veni, & sequere me ; go, Sell all you have,  
 'come, and follow me ; which words agree  
 'with those others ; *Nisi quis renuncia-*  
 '*verit omnibus, qua possidet, non potest meus*  
 '*esse Discipulus* ; *Vnless* one, renounce all  
 'things he Possesseth, he cannot be my Dis-  
 'ciple. What therefore is it to be a Dis-  
 'ciple of Christ ? 'Tis to have Christ for  
 'our Master, Father, Spouse, Lord, God,  
 'and All. But what need I Write after  
 'this manner to you ? Who I know  
 'practise better things than I can suggest.  
 'Wherefore, I Write not, to give you in-  
 'struction, but to praise your Generosity ;  
 'by which you have not only left the  
 'World, with your Body ; but with your  
 'Soul also, have renounc'd all it's Vanities ;  
 'and every thing that relates to it. Hea-  
 'ven preserve you by it's Holy Grace,  
 'in your good Resolutions till Death :  
 'Pray for me your Poorest Servant, in  
 'our Lord.

PHILIP MARINI.

*Of the Society of Iesus.*

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She own'd, that this Letter, and the Conversation which she sometimes had, with two great Servants of God (one an *Augustin* Fryer, who had receiv'd such extraordinary and Celestial favors, that he was even forbidden to Celebrate in public; having several times been Elevated in time of Mass, to the astonishment of the beholders. The other was a Secular Gentleman, call'd Mr. *Ruiffon*, whom we shall afterwards have an occasion to speak of) had been of very great advantage to her, in her Spiritual progress in Virtue: And as the Contents of this Letter were truly Pious; so were their Discourses, of nothing but of God. They speaking of Heavenly things, so feelingly, that she was wholly transported with their Conversation, and encourag'd by their Discourse, to seek Retirement and Mortification, as the best means to find God: Especially by the *Augustin*: Who for many Years, with the leave of his Superior, had liv'd only upon Bread and Water; together with such Raw Roots, and Herbs, as came out o their Garden.

Upon Brother *Clare's* going away, Sister *Teresa Clare*, desir'd him to send some particular conveniency for their Journey, together with a Priest, that might accompany them, thereby to avoid the trouble of all sorts of People, which is unavoidable in the common way of Traveling. Wherefore, as soon as he return'd to *Watten*, he obtain'd of Father *Richard Barton*, then Rector of *St. Omers*, leave for Mr. *Edward Hall* (then a Secular

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Secular Priest, now of the *Society of Iesus*) to conduct her, his Sister, and Kinswoman, from *Liege*: Where, as soon as Mr. *Hall* arriv'd, she halten'd to begin her Journey, and obtain'd leave of the Reverend Mother, and Community, that she, and her two Companions, might keep their Religious Habits; till they should change them for that of another Order: Assuring them, that it was not for want of any Edification, or good Example in their House, that they remov'd to another; but to comply with those impulses, which they had receiv'd from God; to serve him in a stricter way of living; for which those Principles and Rudiments of Religious observance, which they had receiv'd there, had dispos'd them. They began their Journey the 24th. of *July*, leaving her Children at the *Vrsulins*, where she had before settl'd them.

Before her departure, give me leave to present you, with the Character Father *Iohn Mannen*, of the *Society of Iesus*, her Ghostly Father, gave of her; to whose Counsel she always gave a very great deference, and never fail'd candidly to disclose unto him, her inward state and condition: Whereby you will see, how much she improv'd in all sort of Virtues, the short time she staid at *Liege*: Which I Transcribe out of a Letter he Writ to a friend of hers, after her Death.

'THE sharpness of her Wit, and the  
 'Solidity of her Judgment, serv'd her  
 'as most fit Instruments, to Contemn the  
 'World and Contemplate God. Her Judg-  
 'ment taught her to discry how vain a  
 'thing it is, and how much beneath those  
 'that are call'd to Gods service,  
 'to attend or care for any thing; but the  
 'promotion of his Honor. From hence  
 'Sprung in Sister *Teresa Clare*, an immense  
 'desire, to be as intirely separated from the  
 'World in Body; as she was resolv'd to  
 'leave it in Mind. Her Will serv'd her  
 'only to promote Piety; she was never  
 'weary of Spiritual Discourses; and fed  
 'her Soul with extraordinary contentment,  
 'whenever matters of Devotion were hand-  
 'led: But out of pretence of being young  
 'in Faith, she very humbly and earnestly  
 'desir'd to be Instructed; and her Queries  
 'were commonly about the highest Points  
 'of Faith; altho even her Speculative  
 'Questions, tended still more to move af-  
 'fection, than satisfy curiosity: And not-  
 'withstanding these were matter of her  
 'Prayer, yet they serv'd as bare proposals:  
 'For the Will had always the greatest  
 'share in them. By little, and little, she  
 'grew

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'grew so inflam'd with the Love of God,  
 'that she car'd to hear of nothing, but  
 'what increas'd this fire. My chiefest  
 'labor was to moderate her fervor, and  
 'allwage her heat, in all which I found  
 'her most Humble and Obedient; she  
 'professing to me, that when she knew  
 'God's Will, she would spare no labor to  
 'put it in Execution. It is hardly cre-  
 'dible, how excessively great her desire to  
 'suffer for God was, and with what Cou-  
 'rage she encounter'd, even the greatest  
 'difficulties. I was half terrified, to see  
 'her struggle with Nature, for the Mastery;  
 'and comforted, to see how resolv'd she  
 'was, not to yield an Inch; yet she did  
 'cheerfully let go her hold, when it was  
 'judg'd fit for her to relax. I confess,  
 'that my insight in sublime matters is very  
 'dim, and was very unfit to manage  
 'her Soul, that was continually Mounting  
 'on High. I bless the Divine Goodness,  
 'that did me the favor, to let me treat  
 'with a Person, so truly Spiritual. Thus he  
 And her Mistress of Novices, added these particulars  
 to the same person, concerning her, *That Sister Clare*  
*having liv'd in that Community above a Year and an half, she*  
*was never known by any one to fail in any Religious Duty,*  
*never heard to speak an unnecessary word, or found guilty*  
*of the least imperfection.*

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It would be too tedious to set down a particular Diary of their Journey. I shall therefore, only in short give you such an account, as Father Hall, a Person of known Virtue and Prudence, gave of it; in his own words. "Sister Teresa all along her Journey, and the rest with her, tho' it was extreemly hot, and their Religious Habits incommoded them very much; yet never fail'd to perform their Duties, as if they had been in a Monastery. She and her Companions for the most part Sung their Office all along the way; she rigorously abstain'd from eating Flesh, and was resolv'd, as far as I would permit her, to live up to the Rule of the Poor Clares. When she was worst treated, she was most content, and the difficulties of her Journey seem'd a pleasure to her; because they gave her an occasion of Mortification. Coming to *Sicham*, a place of great Devotion to our Lady, of which the Fathers of the *Oratory* have care; where several considerable Miracles had been wrought by her Intercession; she, notwithstanding so tedious a Journey, would go to the Church, even before she took any refreshment. Where to my wonder and shame (not being able to follow her Example) she kneel'd two full hours, without any motion of her Body: She Communicated at the same place the next Day, and spent most part of the Morning upon her Knees: Every Day she came to Confession; and every other Day she Communicated. An Oratorian Father, who

G

"casually

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"casually joyn'd himself to us in our Journey;  
 "was so Edified with her Carriage and Discourse,  
 "that at parting, he declar'd to me; *That he was*  
 "*not only assur'd, she was a Person of Quality, but a*  
 "*Saint also.* Nor was her Discourse only Spirit-  
 "tual, whilst the Oratorian was with us; but it  
 "lasted all along our Journey: Except only, when  
 "she Sung the Divine Office, or Read a Spirit-  
 "tual Book; for she had an excellent *French*  
 "Book with her, which she turn'd into so good  
 "*English*, for the benefit of her Companions;  
 "that I verily thought, it had been in that Lan-  
 "guage, she Reading it so currently, and with-  
 "out the least stop, or hesitation; till such time  
 "as accidentally taking it up to Read, to my  
 "astonishment I found it *French*. Her desire of  
 "Mortification and Austerity in her Journey was  
 "extraordinary; and if I had permitted her to  
 "act according to her Inclination, she would  
 "certainly have prejudic'd her health. At length  
 "he concludes: Whatever I observ'd in any  
 "Saints Life, that was great, and good; I think  
 "truly I saw it Coppy'd out exactly in Sister  
 "*Clare*. Her patience and resignation to Gods  
 "Will, in all the disasters of the Journey (which  
 "were not a few) her Humility and Charity  
 "to her Companions, and her Obedience to  
 "me, were admirable; and manifested the true  
 "Spirit of God in her Soul. It was my good  
 "Fortune, tho' unworthy of it, to be her Con-  
 "fessor this little time; and I am oblig'd to  
 "thank God as long as I live, for conferring  
 "such

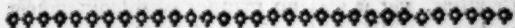


“such a favor upon me. Indeed, whilst I was  
 “in her Company, I thought my self in a Re-  
 “ligious House: She never omitting any of her  
 “Conventual Observances, as before said, but  
 “constantly keeping the same distribution of time  
 “for all her Actions, as if she had been in the  
 “strictest Inclosure.

Being arriv'd at *St. Omers*, Father *Michael*  
*Kinsman* came thither from *Watten*, to meet  
 and conduct her, from thence to *Graveling*; where  
 he was then Director, or extraordinary Confessor.  
 Here she, together with her Sister and Kins-  
 woman, receiv'd the Bishop's Benediction, and  
 his permission also to Enter at *Graveling*.  
 As they pass'd thither, they Din'd at *Watten*,  
 where Brother *Clare* was then a Novice; who on  
 purpose absented himself, having beforehand a-  
 greed with her to do so. From thence she arriv'd  
 at *Graveling*, betwixt Eight and Nine a Clock  
 at Night, the Third of *August*: 'Twas design'd that  
 she should be Cloath'd, at her first arrival at the  
 Monastery; but coming so late, the Ceremony was  
 defer'd till next Morning. Perhaps Provi-  
 dence so order'd it, to give her an occasion of  
 entring upon that course of Life, with a greater  
 Act of Mortification, the better to prepare her self  
 for it, than otherwise she would have had; which a  
 Servant of the Monastery discover'd. One may  
 easily imagine how weary she was, after the  
 fatigues of so long and tiresome a Journey; and  
 without doubt her tender and delicate Body must  
 necessarily have been much weaken'd, and her

strength almost exhausted, by the heat of the weather, the heaviness of her Habit, and the practice of such Austerity, as she had obtain'd leave for upon the way ; yet she would not accept of those Poor preparations , and conveniencies , which were provided by the *Poor Clares*, for her repose : For as soon as she thought all were retir'd , she forsook her Bed , and lay all Night upon the bare Boards, denying that ease and solace to her wearied Limbs, which they seem'd indispensably to require ; and which such a Lodging as she left might have afforded. But not content with this, the Servant heard her take a long and sharp Discipline, suteable to her fervor, and (as I suppose) to dispose her self the better , for such a Life of Mortification, as the next Day she was to undertake.

The next Morning, she and her two Companions were privatly Cloath'd, changing only one Religious Habit for another : For she would by no means admit of any public Ceremony this time ; because the confusion, which she had receiv'd at her Cloathing at *Liege* , was yet too fresh in her Memory. Providence at their Cloathing gave them such Names, as shew'd their united desires, and endeavours to attain to the height of Perfection. My Lady VVarner had given her the Name of *Clare of Iesus*, Mrs. Elizabeth VVarner her Sister-in-law *Mary Clare* , and Mrs. Frances Skelton her Kinswoman, that of *Frances Ioseph*.



CHAP. IV.

*Sister Clare of Jesus begins her Noviship, amongst the English Poor Clares at Graveling; her Humility, Zeal, Courage, chearfulness, and blind Obedience, in this her new enterprize.*

**S**ister Clare of Jesus enters upon her Second Noviship, with no less fervor, than chearfulness, and with far more contentment than she had done the first. The Austerity and fervor of the Religious, together with their constant alacrity, animated her with a new Spirit of Devotion; and their frequent Spiritual Discourses, gave her Soul it's desir'd food. That neatness joyn'd with extream Poverty, which they practis'd, was an extraordinary comfort to her; and gave her great encouragment in her new, tho' hard enterprize. She now resolv'd to lay a solid foundation of Virtue, and to acquire a perfect knowledge of her self, by a self-denyal. The Industry which she shew'd, in seeking low and abject Offices, sufficiently declar'd her great Humility: And lest that respect and kindness, which the good Religious at *Liege* paid her, should be renew'd here; she beg'd to be looked upon, and imploy'd, as the last in the House. And tho' soon

after her Cloathing, the Plague broak out in Graveling, yet it was no manner of discouragment to her; for she still maintain'd the same evenness of temper, and all her actions were done with the same vigor and diligence as before: And lest Brother Clare should be concern'd for that, which did not in the least trouble her, she desir'd leave to Write to him; which she did as follows.

Dear Brother Clare.

**I**T is by Obedience, that I now Write, to assure you of all our healths. I beseech you joyn with us in thanking God Almighty, for his wonderful preservation of us. I have not receiv'd by change of Habit, or any thing else the least cold, or distemper, God can strengthen when, and where he pleases. I desire you for his sake not to let that Charitable concernment you have for me, cause the least trouble; since I assure you, that as to health, I was never better; and for contentment of Mind, I now enjoy that, by God's great Mercy, which I never was acquainted with before, in my whole Life. The least fear of the Sickniss never yet seiz'd me; however, Pray for me, that I may be well prepar'd to receive it, and then it shall be most welcome to me: But here are too many great Servants of God, to fear any danger  
among

*among them, against which they make so many good Prayers. I need not tell you, that I Pray for you, since you have oblig'd me to do it by Obedience; and I engage you to do it for me by Charity: By the practice of which two Virtues, I hope we shall one Day meet, where we shall never any more part.*

Your unworthy Sister

From Graveling  
August 12. 1666.

in Christ,

CLARE of JESUS.

One clause of the foresaid Letter (wherein Sister Clare saith, That she had no cause to fear any thing, against which so many Servants of God Pray'd so much) gives me an occasion to make a short digression; which I the more willingly take, because I am sure it will be to the Readers satisfaction: Tho' I fear 'twill be displeasing to the persons it relates to, to whom I know nothing is so Mortifying as a Relation of what redounds to their praise; yet I hope they will pardon me, since the passage it self, tends so much to God's Honor and Glory. Whilst the Plague rag'd at Graveling, one of the Religious fell Sick, with all the Symptoms of that dangerous distemper. A Sister whose Office it was, to attend the Sick, came to Mother Abbess, and desir'd, that she might be remov'd out of the Common Infirmary;

for fear of infecting others. Mother Abbess reply'd, *That there was no need to remove her, and that she might stay where she was, without any damage to the rest.* But the Zeal which this good Sister had in her Office, mov'd her to urge it the second time, which Mother Abbess refus'd as before; yet so great were the Sisters importunities, as at last to extort this extraordinary Reply from the Abbess; *Good Sister be not afraid, for if our Blessed Lady be in Heaven, none of my Religious shall take any harm from this infection.* She as well as all that heard it, receiv'd this Answer with astonishment; and tho' they found it afterwards true, yet they could never tell from whence their Abbess receiv'd such an assurance, as she here exprest, till after her Death; when her Confessor told them, that when the Plague began, our Blessed Lady appear'd to her, with all her Religious under her Mantle; assuring her, that she would protect and preserve them from the Plague. The Reader would not wonder at the Relation of this Passage, had he been acquainted with the extraordinary Sanctity of Mother Taylor, the foresaid Abbess; but what I shall have hereafter an occasion to relate of her, will give him such a knowledge of her Piety, and confidence in God, that he will not think it strange he should reward it with so singular a favor.

But to return to take a view of the Example of the Novices Humility. She was never heard to say any thing in her own defence, whereby she might extenuate, or excuse any imperfection; but

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but was still ready to own, and take any fault upon her, even where there was none. Her Modesty would never suffer her to admit of any commendation from others; nor her Humility from her self: Tho she was often put upon such Discourses, as would inevitably have forced another to it. When by Holy Obedience she was desir'd to speak of her Conversion, she was so far from Attributing any thing of it to her self, that she would wave all her own endeavours and attempts; and strive to perswade them, that it totally proceeded from the good Counsel and Example of others: Nor would she ever speak of her Family, of any passage in the World, of Brother *Clare*, or her Children, even when a fit occasion was offer'd, unless she was Commanded; and then with so much neglect and contempt of her self, as created an esteem, and wonder in those that heard her. Her carriage was most submissive and respectful to her Superiors, very affable and civil to her equals, and so obliging to inferiors, as if they had been above her; and that she had ow'd a deference and obligation to them. Many were her inventions to procure her own confusion. Her ingenious Humility would make her find a fault in her self, when there was none, and be glad of any occasion, that might give her a subject of Mortification.

When such kind of inventions fail'd her, she cast about to be put upon some humble and abject Office, and would strive to have it no less laborious,

laborious, than humble; yet shew'd no less promptitude of Obedience in leaving the same employment, when she was found in it, and desir'd to do so. She was a great lover of those things, which carry repugnance to sense, never shewing the least appearance of aversion; but was compos'd and recollected in doing them, as if she had been at her Prayer, or any other Spiritual Duty. On all other occasions she carried the same Spirit of Humility, and Gravity along with her, begging that she might by no means be exempted, from any thing that was to be done in the Community. She was very often us'd to say with great affection, *That nothing however inconsiderable it was, ought to be counted little, which is capable of pleasing or displeasing God.*

All these Humiliations were perform'd, with an entire submission to her Superiors Orders: She always lookt upon Obedience as a faithful Guide, that could never mislead; or as an Oracle, which never deceiv'd; and as the distinctive Mark, and Character of solid Devotion. Wherefore she never consulted her own thoughts, or followed the heat of her own fervor, without consulting those, whom she reverenc'd as the Representatives, or Vice-gerents of God. Tho' these Examples of her Humility were signal; yet, methinks, they were transcended by the following instances of her Obedience.

Her chief endeavours were not only to execute what was Commanded, but wholly to conform her Will, to the Will of her Superior. This



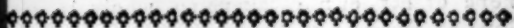
was the Test by which she try'd all her actions: The Voice or least Sign of a Superior was sufficient to make her break of the Letter just begun, to quit any employment, as if she never had enter'd upon it. The least Rule or Ceremony, seem'd great in her Eyes, not considering so much what was Commanded, as by whom. This readiness in obeying was attended with a wonderful simplicity, the more remarkable; because as God had given her a ripe and solid Judgment, so she by a constant Sacrifice, had Captivated her own sense and opinion, that she arriv'd at the highest degree of Obedience, call'd that of the Understanding. There are so many singular passages of this kind in her Life, and so many undeniable proofs of this Virtue, that it would be no little injury done to this Holy Person, not to set down some of them.

It is a custom amongst the Religious, who are profess'd, to have their black Vails new Dyed, once a Year; and all being order'd to give out their Vails for that purpose, she with a Religious simplicity puts hers, tho' White (as all those of the Novices are) amongst the rest; such was her blind Obedience, and so exact was her endeavour to interpret and execute her Superiors Commands, according to the Letter. Another time Mother Abbess and she being in private together, the former was on a suddain call'd away, upon some urgent business to the Speak-house; who designing to return presently, bid her stay there till she came back: But the business she went about, so took up her thoughts, that she

she forgot her Command to the Novice, and return'd no more : This Obedient Soul stay'd here four Hours ; and tho' in the mean time the Bells Rung to several Conventual Observances ; yet she remain'd fixt to the place, where Obedience left her ; and had continued longer, if the Mistress of the Novices, at last missing her, had not call'd her away. What follows is yet more surprizing. These Nuns lye constantly in their Habits, and are therefore in the beginning not accusom'd to the way of covering themselves, when they go to Bed ; the Mistress therefore, out of a desire to give her a particular assistance, knowing how much her tender Complexion requir'd it, bid her not cover her self, till she came to do it ; which she forgetting, they that call'd her in the Morning, wondering to see her lye without a Coverlet in that cold Season, told her Mistress of it, which put her in mind of her own forgetfulness, and gave her a knowledge of the Novices blind Obedience.

There also happen'd another time, that a Sermon was Preached at a Cloathing upon this Text : *Nigra sum sed formosa ; I am black but comely* ; from which the Preacher took occasion to exhort the Spouse, that was to take the Habit, to Humility ; expressing how they were to make themselves black to the Eyes of the World, to become more fair in the sight of God : The Religious sometime after speaking of this passage. Mother Abbess jestingly said to Sister Clare, *You also Sister Clare must blacken your self* ; she presently after, took occasion to ge

out into the Kitching, where she black'd her Face and Hands all over, with the Soot of the Chimney, and return'd again to the place of Recreation, with that Modesty and chearful Gravity, as if nothing had happen'd. This sight, instead of exciting Laughter in those that were present, mov'd them to Tears, to see what an humble Sacrifice, she had made of her self to blind Obedience.



# CHAP. V.

*Her Interior and Exterior Mortification, her singular Devotion to the Blessed Sacrament, her Modesty and Recollection.*

IT is no wonder, she arriv'd to such a pitch of this simplicity, since even at her first coming to Religion, among other practices of Virtue, which she enjoyn'd her self; this was one, she noted in her Book of good purposes: *By the assistance of God's Grace, I will endeavour at least Ten times a Day to contradict my own VVill and Judgment, and willingly take all occasions which the Divine Providence shall give me of doing it.* So that without doubt, she took all those accidental occasions given her of contradicting her own Judgment, as sent her by the Hand of Divine Providence.

Nor

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Nor were her Mortifications less than her Obedience ; there was care taken least she should exceed in the Macerations of her tender and delicate Body, which she would have treated with the greatest rigor, if leave had been granted her. To see her at Meals, was enough to have mov'd one to Devotion ; her Modesty, and Composure of Body ; her Attention to the Reader ; her Moderation in Eating and Drinking drew all Eyes upon her ; thô she seem'd to have none of her own ; attending wholly to the Interior Presence of God ; thereby making the most ordinary Actions Meritorious. But this constant Self-denial, and search of her greatest Mortification in all things ; had by degrees dried up her radical moisture, that she suffer'd continual Thirst ; which out of Love to Mortification she would not endeavour to quench even at Meals, and would never Drink between them, thô the Rule, permits it, with leave. But we need not wonder from whence such an exact compliance with all these foresaid Virtues proceeded ; since they had such an Origin, as she herself own'd to a Sister ; who asking her *How she could be so exact in all things ?* She reply'd, *How can we be otherwise, when in all things we behold God ?* This celestial Answer mov'd her to ask another Question ; *Viz. VVhat she would do if she were told, that she should Die within half an hour.* She Answer'd, *That she would neither change the place nor the action, that Holy Obedience had set her about, because she knew that in doing it, she perform'd*

God's VVill. The other to try the esteem which she had of the present Action, carry'd the Question a little farther; and asked her, *Whether she would not procure in such a case, the Sacraments of the Church?* She smiling'y Answer'd, *That none had a greater Esteem and Veneration for the Sacraments than she had; yet she prefer'd the doing of God's VVill before any advantage, she could receive by them.*

If her Recollection were so great in indifferent Actions, we may gather that 'twas not less in those Religious Duties which immediatly tend to God's service. Her Devotion to the Divine Office, appear'd sufficiently by the care she had of a punctual performance of it, in her Journey from Liege before mention'd. She never mist the exact time of coming to the Quire; and tho she had leave of Mother Abbess to sit up an hour after Quire, to spend that time in Mental Prayer; yet she left the Quire at the same time with the rest of the Religious; choosin' rather to perform that Devotion in her Cell, and deprive her self of the advantage of doing it before the Blessed Sacrament; than appear singular tho in so good an action. The Religious who lay next her, suspecting that she retir'd to her Cell, rather to Pray than Repose, would now and then on set purpose, mistake her Door for their own; and still found her prostrate on the ground, exercising her self in Penitance as well as Prayer; and Reverend Mother Abbess Testifies, that she never enter'd her Cell upon any occasion, but she found her in  
this

this humble posture, which she also constantly practic'd in the Quire; till such time as she was forbid to do so, lest it might impair her Health.

But there was nothing, to which her fervor carry'd her more, than to make frequent Visits of the Blessed Sacrament. Her Devotion to it, being without doubt augmented by that favor, which Almighty God bestow'd upon her at *Liege*. This made the Religious look upon her as a true Child and Heiress, of her Holy Mother *St. Clare*. She was so Devout to this Mystery, that fixt in a deep Contemplation, she would kneel several hours together before it; without the least outward motion of her Body: Where she was very often bath'd in Tears, that proceeded from those joyful Affections, which replenish'd her inflam'd heart. What these were, we may gather from some of them, which I shall here set down, as I have extracted them out of her Book: In which she us'd to Treasure up those graces and favors, that Almighty God at such times replenish'd her with; lest for want of Registring them, she might become forgetful of his benefits. Knowing very well that the best means to obtain new Graces from Almighty God, is a grateful memory of those benefits he has already bestow'd: Gratitude no less obliging his Infinite Goodness, to a liberal distribution of his Heavenly Treasures; than ingratitude force him to stop the current of his boundless liberality.

“ May

*Her Affections before the Blessed  
Sacrament.*

"My God my All, when will you  
"drown this drop of Bliss, which you  
"have given me, in the boundless O-  
"cean of your Goodness, from whence it  
"flow'd?

"Lord give me your Love, 'tis the  
"Life of my Soul. The Body cannot  
"live without breathing, and what is  
"the Breath of my Soul, but your Love?  
"The beams disappear, when they are dis-  
"united from the Sun. O Sun of Justice,  
"what is my Soul, but a beam of light;  
"and how is it united to you, but by your  
"Love?

"Ah when shall I see nothing but  
"you? Tho' in you all Creatures?  
"When shall I give my self all to you,  
"and be nothing to my self? Grant  
"Dear Lord, that when I give my self  
"to Exterior Affairs, I may remain un-  
"divided from you, and unchang'd  
"by them; and after I have finish'd them  
"to your Glory, I may return to you,  
"without any spot or wrinkle of Vanity

H

"in

"in my Soul; since 'tis your goodness that  
 "gives me, both to Will, and to Do.

"Ah when will that happy hour come,  
 "that shall give me an entrance into E-  
 "ternity? Here Flesh and Blood hang  
 "heavy upon me, and Times and Seasons  
 "interrupt my Union, with my Beloved.  
 "When will that happy moment present it  
 "self, wherein I may cry out? *I have found*  
 "*him, whom my Soul Loveth.* When my  
 "Visits to you, shall be no more de-  
 "termin'd to Time nor Place; but be  
 "boundless as Eternity. Where neither  
 "Heat nor Cold, Hunger nor Thirst,  
 "Pain nor Grief, Night nor Sleep can  
 "interpose; to make a moments separa-  
 "tion: But an Eternal Day, an Ever-  
 "lasting Joy, an Endless Happiness,  
 "shall attend this un-interrupted Union.  
 "Such a felicity as neither human under-  
 "standing can fathom; nor the Luxurious  
 "fancy, invent. O! when will that joy-  
 "ful Day appear in which I shall be-  
 "hold your beautiful face? *When shall*  
 "*we be dissolved, and be with you?* For ever  
 "to assist, before your Throne of Glo-  
 "ry, in Bliss Everlasting.

These



## The Life of the Lady WARNER. III

These, and many other such like, were her daily entertainments before the Blessed Sacrament. These were the effects of that pure refin'd Love of God, which was rooted in her Soul. No Melancholly Humor, extravagant Devotions, or Scrupulous Reflections on her Life past, enter'd her Thoughts; or hinder'd her constancy in Gods Service. The Considerations of his Benefits, made them Soar far above the ordinary pitch of Creatures; and to take no rest in any thing, but in the Love of her Creator. And 'tis no wonder, that those comfortable Communications she receiv'd, in these Visits of her beloved; made her desirous of a nearer and stricter Union with him, by a daily Communion. But because it was not the Custom of the Convent, she contented her self with exercising the highest Act of Conformity; which is, *To leave God for God.*

By these Devotions we may imagine, how well she spent her time before the Blessed Sacrament; and by what follows, the means whereby she obtain'd these comfortable Inspirations: For if we regard her comportment; whilst she was in the Quire; we shall find that she was never taken notice of, to speak to any one; no, not to the Superior her self. Her Modesty and Custody of her Eyes, were no less Instrumental than her Silence; for the obtaining a perpetual Communication with God. And tho' the Community never perceiv'd her Eyes off the Book, in time of the Divine Office; yet what they

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extreamly wonder'd at; was, that if any thing were wanting in the Quire; none sooner perceiv'd it than she, nor could be more ready to fetch it; which made all believe, that she had a particular Inspiration at those times, of what was wanting.

When any thing requir'd her Presence, or Assistance out of the Quire, in time of Divine Office; she was so faithful, in a Pious Recital of it afterwards; that nothing could make her hasten, or run it over, faster than ordinary: In which she found such comfort; that not content with the daily Obligation, that all Religious have to recite it; she bound her self by a particular Vow, to a constant performance of this Religious Duty. And was so strongly toucht in Reading it, that once Mother Abbess taking notice, that in time of the Office she wept extreamly, askt her, *If any thing troubled her?* Whereupon, she Answer'd, *That her want of due compliance, with what she had promis'd God a careful performance of, was that which afflict'd her.* This Answer fill'd Reverend Mother Abbess with amazement, who had always been an Eye Witness of her constant and exact performance of this obligation; having often observ'd, that she seem'd always to be, as it were rapt, in the Presence of God, whilst she recited it. For as her Interior seem'd to be totally fixt upon Heaven, so her Exterior was so fortified against distractions, by a strict guard over her Senses; that 'twas almost impossible, that she should be the least defective in

in this her promise to Almighty God: Wherefore, these Tears were undoubtedly, rather a Mark of the Purity of her Conscience, and an effect of those Spiritual Gifts, with which his Divine Majesty had replenish'd her Soul, as a reward of her Fidelity; than a sign of any neglect of her Duty; as her Humility mov'd her to apprehend.

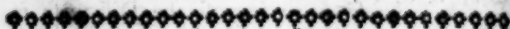
One would think, that this rigorous silence, this exact custody of senses, and this continual Recollection, would have render'd her Conversation, less diverting at those times when Obedience gave liberty to speak, and made her less dispos'd, to help towards the innocent Recreation of others. But they were so far from it, that never any effects of dulness or melancholly were observ'd in her. And 'twas at all times an affliction to her, to see any appearance of what lookt Morose or mis-becoming, in any of the Religious, and much more in herself; and when she perceiv'd by any ones looks, the least sign of melancholly or discontent; she us'd her utmost endeavours to divert them, in particular. God had been very liberal in giving her a sweet and obliging Nature, and she was resolv'd never to hinder it's course; but dispence those Talents as liberally, as she had receiv'd them. This made her Humor affable, her Conversation attractive, and extreemly welcome to all. And the Religious were us'd to say of her, That she perfectly imitated St. Paul's example: *Omnibus omnia facta, becoming all to all.* So chearful, so pleasant, and so condescending to every ones capacity and humor, was this good Novice.

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This comportment of hers depended purely upon the good Judgment, which God had bestow'd upon her; which gave her a happy conduct in all her Actions; and such an insight into the humors, and constitutions, of those she convers'd with; that thereby, she qualified her self, for all sorts of Tempers. She knew when to be free in Recreation, and yet never to abuse that freedom; She could presently discern what sort of Spiritual Discourse (for they never us'd any other) was most agreeable to the Genius of the Persons present; and this circumspection, not only gave her an extraordinary command over her self; but also a great Authority and Power, with those she kept company withal. It was a Prerogative singular to her self, to be at once free and prudent, chearful and circumspect, graceful and easie, to be esteem'd and respect'd, and to be lov'd and reverenc'd, by those who were most familiar with her.

Nor can I rest satisfied with this general Character I have given of her Humor; but must descend to those particulars, which the Religious have given me: Who took notice, that whatever difficulty or indisposition she suffer'd, she ingeniously dissembl'd them in time of Recreation: Being always resolv'd, to uphold and maintain the hour allotted to this innocent Pastime; by a provision which she had made, of such pleasant Spiritual Stories; as serv'd not only to divert the hearers, but excite them to the Love of God: Yet was never known to express even the least  
sign

sign of impatience whilst others related theirs; having no inclination to ingross the Discourse to her self, in which she carefully wav'd whatever in the least related to her self or Family. Her punctual observance of the Constitutions in speaking spiritually, was the more wonder'd at by the Community; because she having been a Person in the World, whose Quality and Education, must necessarily have furnish'd her with many extraordinary passages, the Relation of which would have been very diverting; yet nothing was ever heard from her Mouth, which tended not either to the Praise of Virtue, or to the Love of God. Neither did the energy, with which she spoke of Heavenly things, give any trouble or Mortification at all, to those that heard her; no more than their Discourses did ever give her, which appear'd by that constant and extraordinary serenity of countenance, she particularly seem'd to put on, in time of Recreation: Which was hereby no less promoted, and animated by her, whilst others spoke, than when she spoke her self. But whilst with a constant and un-interrupted Progress, she thus chearfully advanc'd in the pleasant path of Perfection; behold God (who knew her fidelity) permitted a great and unexpected Storm, to be rais'd against her; so much the more sensible, because it depriv'd her not only of a near Relation; but by his Death occasion'd a delay of that happiness, she so much thirsted after, and thought her self, even ready to possess; *Viz.* that of her Profession, or Espousals with Christ.



## CHAPTER VI.

*The happy, tho' untimely Death of Mr. Francis Warner; and how this, and several other cross and unexpected accidents, which happen'd to Sir John; retarded her Profession: To which the Enemy endeavour'd, to make even herself instrumental; and how she discover'd, and generously overcame, his crafty Temptations.*

**T**Hat I may the better perform my promise, made in the Contents of this Chapter, of giving the Reader an account, of the happy tho' untimely Death of Mr. *Francis VVarner*; I hope 'twill not appear too great a digression, from what I have undertaken to Write; if I relate a little at large such Circumstances; as may conduce to a perfect knowledge of his Death: Especially since 'twas an un-expected hindrance, of her happy Profession, she so earnestly desired to make.

In the Month of *January*, 1667. Mr. *Francis VVarnar* came over to give his Brother a Visit; thereby to express his Gratitude, no less for the Estate he had given him, than for having been, under God, the chief occasion of his Conversion; as also to be convinc'd, as well from his Mouth, as he had been from his Pen, of the great satisfaction

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saction he experienc'd, in the Religious State he had undertaken. In his way to *Liege*, as he passed through the *Low-Countries*, he Visited several Religious Houses; and amongst others, the *English Carthusians* at *Newport*: Where the admirable order and chearfulness, he beheld amongst them, amidst so great Solitude and Austerity; had already, by the influence of Gods Grace, so toucht his Heart; that he resolv'd to follow his Brothers example in quitting the World; as soon as he could compals it, by a settlement of his Affairs in *England*: But said nothing of this his design, till one Night at *Liege*, he and his Brother being alone together, he ask'd to borrow his square Cap; which, pulling of his Periwig, he put on; asking his Brother, *If it became him*: Who Answer'd, *That it became him very well*, and that he did not doubt, but if God gave him inclinations to a Religious State, that he would find the same happiness and satisfaction in it, as he himself had done. Mr. Francis VVarner hereupon, reply'd with Tears, *That he was sorry he had not profited by his Education at School, as he wisht he had done; since by reason of this neglect, he could not now be so happy, as to be his Brother also in Religion*: But added, *That he had made a Resolution of becoming a Carthusian; in which Order, Literature was not so absolutely necessary, as in the Society: VVhere they tended, not only to their own Perfection; but also to the Perfection of their Neighbor: And that he doubted not, but that he should meet with the same content amongst the Carthusians; which he exprest, to have already experienc'd in the Society: VVherefore he resolv'd*

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to hasten back to England; there to settle his Estate, and to take Graveling and Watten in his way thither; and that at the last place, he design'd to make the Spiritual Exercise; to see whether this Vocation to be a Carthusian, were from God or no; and if he found it were, that he might thereby be strengthen'd, to overcome all obstacles, that should oppose or retard the execution, of what God had inspir'd him to undertake.

You may well imagine how overjoy'd Brother Clare was at this welcome, tho' un-expect'd News; and with what seasonable Counsels, he seconded his Brothers Pious intentions: Who resolving forthwith to leave Liege, Brother Clare desir'd him, to take his two Daughters, who were still with the Visulins, along with him; to conduct them to the English Monastery of Benedictine Dames at Gant: Whether he carry'd them very safe. Hence he continu'd his Journey towards Graveling, both to Visit his Sisters there, and to give them an account of the welfare of his Nieces, and of their removal from Liege to Gant. You may imagine how overjoy'd they were to see him; but the joy his presence gave them, was nothing in comparison of that which the welcome news, of his design of leaving the World occasion'd. From thence he went to Watten, where he made Eight Days Exercise: In which retirement, by the light and unction of the Holy Ghost, he was thoroughly convinc'd, that his Vocation unto the Holy Order of Carthusians, was an Inspiration from Heaven: Wherefore, having ended his retreat, he hasten'd to Newport; as well once more to take a  
view



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a view of that place, in which he resolv'd to end his Life; as to Embark from thence for England.

He stay'd here longer than he intended, in expectation of fair weather; but it continu'd Stormy so very long, that his impatience, of compassing the happy State he aim'd at, caus'd him to urge the Master of the Packet-boat, to venter out to Sea, in that Stormy weather. The Master, overcome by his earnest intreaties and large promises, hoisted Sail; but instead of steering out of the Harbor, fell foul on a Sand banck; where the Vessel stuck so fast, that the flowing Tide quickly fill'd it with Water; and the boisterous Waves washt those over Deck, who came up to save their Lives: Amongst these was Mr. Warner, who as the Waves carry'd him into the Sea, cry'd out to those, who to save themselves were got upon the Shrouds; conjuring them, if they escap'd, to let the *Carthusians* know the manner of his Death; and how earnestly he desir'd, they would Pray for the Repose of his Soul. Some few that escap'd, after the Tide was fallen so low as to permit them, acquainted the good Fathers with his earnest request; which they not only granted, by Praying for his Soul; but express'd the greatness of their Charity, by an earnest search after his Body; which that it might be the better found out, they gave a discription of the Rings, they had observ'd upon his fingers: Which being brought by a Seaman, to a Goldsmith to be Sold; the Goldsmith found them to be the same, the

*Carthusians*

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*Carthusians* had describ'd to him; and told the Person that brought them, that if he would discover where the Body was, he would procure him a reward, that should not be inferior to the value of the Rings; which he undertaking to do, the Goldsmith order'd him, to acquaint the Procurator of the *Carthusians* where it was; who went with him to the Sea-shore, where he uncover'd the Body, he had buried in the Sand: Which they knew to be Mr. *Warner's*, by it's wanting those fingers the Seaman had cut off, not being able otherwise to get off his Rings. The *Carthusian* presently took care, decently to Bury his Body amongst their own Religious; he having plainly declar'd himself a *Carthusian* in desire; tho' Providence permitted not, his being one in effect: Whose innocent Life, deserv'd as a reward, a Death, which tho' suddain, should not be un-prepar'd. It happen'd on the 3d. of April 1667.

But to return to the Discourse I have interrupted, with the Relation of this passage; his suddain and unexpected Death was a double Mortification and affliction to Sister *Clare*; first, for the loss of so near a Relation, for whom she had a very particular esteem; secondly, because by his Death her Profession would necessarily be defer'd: She evidently foreseeing, that this unfortunate accident; would cost Brother *Clare* a Journey into *England*, in order to make a new settlement of his Estate, which could not possibly be dispatcht, by the Month of *August*; which was the time prefixt for the solemn making of their Vows.

But

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But the same hand. that sent these Afflictions, intended them as a tryal to improve their Merit; and for that end, largely distributed his Divine Grace, to encourage them to a chearful Resignation.

The necessity therefore of making another settlement, summon'd Brother *Clare* to *England*; and forced him with sorrow to re-assume his Title, together with his Estate; and with them those troublesome concerns, from which he had a little before, so happily disengag'd himself.

Being come to *London*, the Enemy resolv'd to give him as uneasie a welcome, as he had had a Journey thither; for his Steward (to whom he had given notice of his arrival) sent an express to inform him, that he himself was put in Prison; that his House had been search'd by Order of the Lord Lieutenant of the Countrey; that they had taken away all the Arms they found; and had set a Guard upon it. This fell out about the same time that the *Dutch* design'd to Land in *England*, and appear'd upon the Coasts of *Suffolk*; about Seven Miles distant from his House: Whereupon some Malitious Persons gave out, that he was privately come into *England*, and lay hid in his own House at *Parham*, with a great many more Papists, he had brought along with him to joyn the *Dutch*. Sir *Iohn* (whose Family as well as himself, had always been Loyal Sufferers for the King) was more concern'd to be accus'd of such black Crimes, as Treason and Rebellion were; than he would have been, for any other accusation

accusation, they could have laid to his charge. Wherefore, he went immediately to a friend and Neighbor of his, then in *London*, and Major of the Kings Guards; desiring him to acquaint his Majesty, with what had past; but the Major thought it more proper to accompany him to the Countess of *Suffolk*; to acquaint her with what had been done by her Husbands, the Lord Lieutenants Order. They went together to my Lady, whom the Major inform'd of all that had past; and moreover assur'd her Ladyship; the King would not be well pleas'd should he hear of these proceedings, against a Person of whose Fidelity and Loyalty he was convinc'd; and for which he himself was ready to Answer. Upon the Majors Testimony, my Lady Writ a Letter to her Husband the Earl of *Suffolk*, in which she acquainted him of what the Major had inform'd her; desiring him to make Sir *John* what amends he could, for what, by his Authority had been acted against him; which Letter she gave to Sir *John*; who immediately took Post, and deliver'd it himself the next Morning to my Lord; from whom he receiv'd as good effects of it, as could be expected; for my Lord gave him presently an Order, for the taking his Steward out of Prison; for the discharge of the Guards, that were set upon his House; and for the Restitution of his Arms. My Lord moreover assur'd him, that the former Orders he had given, were rather to secure his House from the Rabble, that threatned to pull it down; than out of the least suspicion,

or doubt of his Loyalty. Most of the Informers and chief Actors in this business, living at *Framlingham*, a Mile beyond his House, he chose first to go thither; lest the news of his return to his House, might give a second alarm, and create new troubles. Upon his way, he met several Gentlemen of his acquaintance, who accompanied him to the Town aforesaid; where he was no sooner enter'd, but the chief Inhabitants came to Congratulate his arrival: Expressing their sorrow, for what had happen'd in his absence; and desiring him not to believe any of them the cause of it: And moreover, manifested their joy for his return, by Ringing of the Bells.

This second Storm the Enemy had rais'd, being thus happily appeas'd; Sir *John* return'd to *London*; there to make a settlement of his Estate, upon his second, and now only Brother, Mr. *Edmund Warner*, a Merchant in *London*. Here Sir *John* met with his Father-in-law, Sir *Thomas Hammer*, to whom he gave an account, how he design'd to settle his Estate; telling him, he intended, instead of the Six Thousand Pound, which according to the Articles of Marriage, he was oblig'd to give his Daughters, to settle upon them the Mannor of *Boyton*, worth Four Hundred Pound a Year. Sir *Thomas*, instead of taking kindly this great addition to his Grand-childrens Portions, as Sir *John* expected he would have done, declar'd; that he lookt upon these Lands, he design'd to give them, as next to nothing; because they were Abby Lands, which never thrive with the owners; but like a  
Moth,

Moth, by little and little insensibly eat up the rest of their Estates. Sir Thomas told him moreover, that he easily perceiv'd what his design was, in giving these Lands to his Daughters; *Viz.* That out of a Scruple of Possessing them, they should be in a manner forc'd to make themselves Nuns; that thereby they might restore them to the Roman Catholic Church, to which they formerly belong'd. Sir John wonder'd that a Protestant as Sir Thomas was, should Scruple at the Possessing of such Lands, or have a doubt of the just Title of their owners; which that he might free him from, Sir John gave him the same Answer he had receiv'd, from his Master of Novices, in the like doubt; *Viz.* That these Lands came not to his Ancestors by gift, but by Purchase; and that the Pope had given Cardinal Pool, his Legat, in the Reign of Queen Mary, Permission to dispence even with Catholics, to enjoy Abby-Lands. But these Reasons not satisfying Sir Thomas, as they had himself; Sir John promis'd him to engage other Lands for the Payment of his Daughters Portions, in ready Mony; and gave order to his Lawyer to make the settlement accordingly.

Whilst he was thus busied in getting the Writings ingross'd, the Enemy still to retard the execution of his design, to which the settlement was a necessary means; rais'd another Storm, far different from the former, and far more surprizing and afflicting; by reason he made use of his Lady to do it; and mov'd her also, by such pretences,

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as were so much the more dangerous, by how much they carried an appearance of Piety along with them: And consequently were the more apt to deceive her, who sought no less Gods greater Glory, than her own greater contempt in all things. Of all which Father *Martin Green*, then Rector of *Watten*, inform'd Sir *John* by a Letter, in which he also desir'd him to desist from making any further settlement, till he had heard again from him; because the Enemy being not a little busie in disquieting Sister *Clare*; he knew not whether his Malice might not end, in perswading her to return again to the World; having by crafty pretences dissatisfied her with the place, where she was. In the mean time Father *Thomas Vorsey* went to *Graveling* (who had been for some time her Director) to try if he could dissipate such difficulties, as the Enemy had rais'd and endeavour'd to foment; not much unlike those he had suggested at *Liege*; *Viz.* That God call'd her still to a stricter Order, than this was; that here she found too much esteem and respect; and therefore it would be more grateful to God to go amongst Strangers; where she might be freed from the too great civility, and kindness, she experienc'd amongst the *English*: That there were Orders still stricter than this, where she could find no impediment of entering, as she did among the *Carthusianesses*. Hereupon, she Mortified her self above what the Rule allowed, thinking a Liberty in that kind lawful, and upon this, gave what scope she was able to

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those

those Austerities, to which this Rigorous, but false Spirit drew her, upon pretence to gain light from Heaven. All which without doubt could not be from God, since the Austerity of this Rule was as great, as her strength of Body was able to bear: And that you may the better judge of this, I will give you here a short account of their strict and severe manner of living.

The Convent is Commodiously and Neatly Built, but a true Emblem of Poverty: Their Cells are not long enough, for one of an ordinary Stature to lye at full length; and therefore, when they sleep they almost sit upright in their Beds; which are not two foot and a half broad; and the Cell is no broader, besides what the Bed takes up, than to give room, enough for a single person to go in and out: All their furniture, is a little low Stool to sit upon, and a Straw-bed and Bolster (or if Sick a Pillow of Chaff) upon which they lye in their Habits, having a Blanket to cover them. They wear no Linnen; go bare-foot, having only Sandals; rise at Midnight; abstain all their life time from Flesh; and keep such a Fast all the Year, except Sundays, as we do in Lent. Their Cells were then only separated with Bricks, without any Plaistring upon them, but the present Bishop of St. Omers, in his last Visit, gave order to have them Plaister'd. Their Tables in the Refectory are never cover'd, and they Eat only in Earthen Dishes. Notwithstanding this extream Poverty, the Neatness that is observ'd in their Dormitory,

Quire,



Quire, Refectory and Cells, is such, as Charms the Eyes of all, that by the Bishops leave, are permitted to enter: And the chearfulness of these Mortified Souls, their fresh colour, the healthful and youthful looks even of Ancient Persons, are such; as strike admiration into those that behold, and converse with them. One would have imagin'd, that Sister *Clare* needed not to have thought of any other Rigorous Life, than what she found here; and that she could not think of greater Austerity, than was here practis'd. However, at length Father *Worsley*, convinced her, that this seeming Call to greater Mortification, was only a deceit of the Enemy, to hinder her from the happiness of a Religious State, she so much desir'd to embrace: Which he endeavour'd first to make her defer, that he might have the more time to exercise his Malicious design upon her, of making her quite lay aside, what she had so Piously undertaken. These Reasons so successfully mov'd her, that howsoever cunningly the Train was laid by the Enemy, it took no effect; for she, following the advice of her Confessour, resolv'd for the future to regard such thoughts as Temptations; and that nothing hereafter should ever hinder her from a speedy execution of what she had before so earnestly desir'd; *Viz.* The making of her Profession in this place. Whereupon, finding again that Peace of Mind return, she had lost, ever since she had given way to these Temptations; she was mov'd to express her submission to the Will of God, declar'd to her by

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her Confessour, in this following, humble and submissive Act; which finding in her own hand amongst her Papers, I thought it would not be ungrateful to the Reader, to set it down at large, having a Scruple to shorten what I found so solid and moving.

*Her Act of Submission.*

“O most merciful Lord God, the Refuge of all distressed Souls; when I consider that Immense Ocean of your Pre-rogatives, and Divine Perfections, in Relation to my own nothing, and demerits, I am wholly confounded, and utterly ashamed to appear before your dreadful Majesty, or to lift up mine Eyes towards Heaven. But your infinite Goodness and Mercy, gives me confidence to acknowledge my Imperfections; for when my stubborn, and disobedient Will was in the full Career of my mislaid Life, your powerful hand was pleas'd to put a stop to my proceedings; and to infuse the light of your Divine Faith into my Soul: Thereby dissipating the thick Clouds of Ignorance and Error, which cast a Vail over my deceived Understanding. You were not

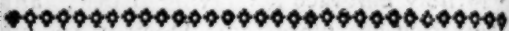
"not only pleas'd to do this my God, but  
 "to call me likewise to Religion; and  
 "when, advising with those Directors  
 "you were pleas'd to give me, I found I  
 "had made a wrong choice at *Lieze*, and  
 "thereby occasion'd my own, and Brother  
 "*Clares* affliction; you kindly brought  
 "me thence, and according to your sweet  
 "Providence, tho' I was so miserable as not  
 "to know and acquiesce in it, plac'd me  
 "in this Holy Community. Nor could I  
 "here be content, but must still be wan-  
 "dering (tho' my God you know I thought it  
 "was to please you more, being so deluded  
 "and blinded, as to make my own choice,  
 "and reverse the Doom. that you had fixt;  
 "till you put me again into the right way.  
 "O! let me know my unworthiness, of  
 "such favors, that I may unfeignedly  
 "depress my self, and exalt your great-  
 "ness and goodness in my Soul: Let me  
 "have a true desire to be contempt'd, and  
 "despis'd by all, and trod upon as an  
 "abject Worm. Wean my Soul from all  
 "desires, that may contradict your Will;  
 "make me ready to forsake my own Sense,  
 "trample self-love under my feet, and  
 "wholly transform my Will into yours.  
 "Give me patience to suffer, any injuries,

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"pain, poverty, sickness, shame, or any  
 "thing else, that you shall think expedient  
 "for me, and shall in mercy send me. I  
 "deserve worse than what I have named,  
 "and I desire to suffer more; that I may  
 "have the more resemblance to my suffer-  
 "ing Savior, whom by my transgressions  
 "I have so often Crucified. O! my  
 "dearest Lord, I am heartily sorry, and  
 "grieved to the very bottom of my  
 "heart; that I have offended so good a  
 "God, and thereby deserv'd an Eternal  
 "Punishment: But your Mercy hath spar'd  
 "me hitherto, to the end I might be con-  
 "verted and live. Pardon me therefore,  
 "O my compassionate Father, Pardon  
 "your now repenting and returning  
 "Child: O! that I could live my life over  
 "again, and correct my former Errors;  
 "I would assuredly square all my Actions  
 "to that most certain Rule, your Holy  
 "Will. From henceforward, I fully purpose  
 "and resolve to make what return I am able  
 "to your many favors. Your holy preven-  
 "ting Grace made me a Catholic, the  
 "same assisting me, I resolve, firmly and con-  
 "stantly to adhere to this Church, of which  
 "you have made me a Member, and out  
 "of which there is no Salvation; Ple  
 "intirely

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“intirely embrace her saving Faith, and  
“practice her wholesome Doctrin to my  
“dying Day. Your Holy Grace made me  
“a Poor *Clare*, by the assistance of it, I  
“will live and die one. To the Throne  
“of your Divine Majesty, I humbly pre-  
“sent these my Desires, Intentions and  
“Resolutions, to be there Ratified and  
“Confirm’d by the Merits of my Dear  
“Redeemer Christ Jesus; and by the  
“Intercession of his ever Glorious Mo-  
“ther, the Virgin *Mary*. For the  
“speedy and exact execution hereof,  
“I crave with all Submission and Hu-  
“mility, the Assistance and Prayers both  
“of the Church Militant and Trium-  
“phant.



## C H A P. VII.

*Her Letter, in Answer to one Sir John Writ upon the news of her desires to leave Graveling. New hinderances of her Profession, by the delay of the execution of a Commission out of Chancery, and Death of Mother Taylor, Abbess of the Poor Clares.*

Sir John Warner, knew nothing yet of this resolution, but upon the Letter which he receiv'd from Father Green beforemention'd; he Writ forthwith to Sister Clare, and desir'd the Abbess to give his Letter Seal'd into her own hands; and that she might have the same Liberty of transmitting her Answer, without showing it to any one. In his Letter, he signified his concern, for her thoughts of leaving Graveling; that he fear'd it was a deceit of the Enemy, to make her lay aside at last the happy enterprize she had undertaken of quitting the World; telling her, that if these Tryals she had made of a Religious State, gave her an occasion to repent of her undertaking, it was better sooner than later, to declare her Mind, before he made any farther settlement of his Estate; and that he was confident

fidest she could not be so far ignorant of his Affection, as to think, that to make himself happy, he would expose her to so great a Misery, as the entering into that State against her Will, would occasion; and therefore as he had left the World purely in obedience to what he thought God's Call, and not out of any want of that reciprocal Affection, he was oblig'd to have for her; so, unless she had the same content in this State, as he had found; he should not look upon it as a real Call from God, but as a tryal only that Almighty God had given him, of his Obedience; seeing, that promise he had made to her in Marriage, oblig'd him not to make that separation they were about, without her free and full consent; and therefore, desir'd her freely to discover her Mind to him, assuring her; whatever it was, it should not in the least lessen that constant Affection, she had ever receiv'd from him.

This Letter came not to her hands, till after she had taken a Resolution of staying, and making her Profession at *Graveling*, and therefore, understanding the trouble he was in (which was a great affliction to her) she immediately Answers his Letter, to put him out of that pain, which the Letter he had receiv'd from Father *Green*, concerning her desires to remove from *Graveling*, had occasion'd.

Dear

Dear Brother,

**I** Must confess your apprehensions have filled my heart with sadness; but blessed be God (who gives strength to all) I doubt not, but all will conduce to the making us more pleasing in his sight. I receiv'd your Letter, and Read it with that liberty you desir'd, and now ~~Am~~ <sup>For</sup> you with the same freedom; Wherefore, I beseech you be assur'd, that all I shall say comes from my heart, as speaking in the presence of God, and without consideration of any Creature. And first as to my self, after beging upon my Knees, that you will forgive me the infinite loss of time, and trouble I have caus'd you, both in Spiritual and Temporal concerns; I do assure you by Gods great mercy, I desire nothing in this World, but to make my Profession in this Blessed Order and House; and that without the least motive arising from you, or any thing imaginable but God's holy Will; Who of his unspeakable Goodness has himself as it were (if I may presume to say so) plac'd me here, where I may truly serve him. I hope since he has given me this real desire, he will be pleas'd to move this Holy Community, to accept of me, tho' he knows how unworthy I am of it; but I have not as yet beg'd their Voices. I cannot but think Gods Mercy, and  
your



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your Industry will soon compass an end of all Affairs; so that we may soon make our Profession. Now as to Temporal business, I do not only from the bottom of my Soul resign all right to what you of your Charity had given me, but to all the other Rights and Titles whatever, (except the Portion for this House, agreed on at parting) and I bless God a Million of times, who gives me Grace and leave to do it. If I had as many Worlds it would be (as I hope) my first Act to leave them. I was not worthy to have been favor'd by God with great things, to have given them back again to him, but in giving you to my dear Savior (which I do with all my Soul, and with all joy and thankfulness, to his Infinite Goodness, who gave me this Grace) I must needs say, that I present him more, than Riches can comprehend: And if I would have beg'd of God, to have given me one, of whom I might have made a most perfect Sacrifice, and in whom I only, and purely liv'd by Chast and passionate Affection, it must have been your self. Therefore, all blessing honor and praise be to his Divine Majesty, who is all, and does all, and from whom all good proceeds: Whom I most humbly beseech, to give us his Holy Grace, so to think on him now, that we may think it an injury to our Oblation, to  
have

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have any thought of one another hereafter, but in him, and in order to his Honor and Glory. Now let me desire you dear Brother, to take courage, and to behold our dear Savior, who is not only with you, but will sweetly and efficaciously bring all your business to a happy issue. Methinks I ought to assure my self he would not have given you these trials (which I know have been very great and severe) but that out of his endle's Love, he intended at the same time to shew his strength in you, and make you more his: Since you command me, I shall most earnestly beg of him, that he will so unite you to himself, that you become that, for which alone you were Created: And I beseech you to beg this for me, that I may be dead to all Creatures, as well as to my self, and live only to, and in him. O Blessed State! When shall we arrive to it?

Your most unworthy  
Sister in our dearest  
Savior,

CLARE of JESUS.

As

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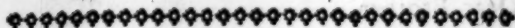
As soon as Sir *John* receiv'd this welcome Letter, he renews his Orders for the finishing with all speed the settelment of his Estate, upon his Brother Mr. *Edmund Warner*, as before mention'd; in order to which, the Lawyers acquainted him 'twas necessary, that a Fine and Recovery should be suffer'd, to cut off my Ladies Jointure, and to put his Brother into so full a Possession of the Estate, as might take away all Scruples from those, he might treat with, concerning a Match: For the doing of this 'twas necessary to send over a Commission out of the Chancery; as also, Commissioners along with it, that might both examin her, and testifie to the Court her free Renunciation to all, or any part of the Estate she might in Law lay claim to. Hereupon Mr. *Parmenier*, went with Orders to take one Monsieur *Moulin*, a Merchant of *Callis*, along with him to *Graveling*, nam'd also a Commissioner, by the Court, for what concern'd this business.

Sir *John* also, Writ by the Post, to give my Lady an account of the Commissioners, that were sent to examin her, whether she were contented to have a Fine and Recovery pass in Chancery, to cut off all her future claim to her Jointure, but the Letter never came to her hands; wick seem'd rather a new product of the Enemies Malice, to give another disappointment to their designs, than an accident of pure chance. My Lady having no notice at all of their coming, prudently judg'd it unfit to meddle in the matter,

matter, doubting whether they came from Sir John; since they neither brought any Letter from him; nor had she receiv'd any other way notice of their coming, or of the business they came about, than from their own Mouths. Whereupon Mr. *Parmentier* return'd to *London*; from whence he was immediately sent back with such Letters, as caus'd a speedy dispatch of this Affair.

All things being thus upon the Point of a full and happy conclusion; there was another unforeseen difficulty, which could not so suddenly be remov'd. Behold the Abbess of the Monastery dies, and till another was chosen no conclusion could be made, about the payment of my Ladies, and Mrs. *Vvarner's* Portion: For Mr. *Edmund Vvarner*, finding it inconvenient to raise immediately so considerable a sum, as Two Thousand pounds, without prejudicing the Estate; desir'd they would be content to receive the one half at present, and take security for the other; for which the new Abbesses consent was necessarily requir'd.

The new Abbess, Reverend Mother *Beddingfield*, being chosen, she together with the Community gave freely their consents, to accept the one half down, and security for the other; and Sister *Clare*, who took all occasions imaginable of humbling her self, beg'd of Sir John, that the Thousand pound that was to be paid down should be specified, that it was paid for his Sisters Portion; that she her self might have the comfort and humiliation of being receiv'd with nothing.



C H A P. VIII.

*Her concern about her Childrens Education, her Letters to Sir John, and the Abbess of Gant, about their removal to Graveling, Sir John's return from England, their preparation for their Profession, her Oblation of her self, during the Exercise, and their taking their last leaves of each other, the Night before they made their Vows.*

ONE might perhaps think, that this Zeal, she exprest for her own settlement, had so taken up her thoughts, as to make her less mindful of her Duty towards her Children; but that moderation and liberty of Spirit, with which she always acted, permitted her not to do this, but mov'd her to be no less concern'd for their happiness, than her own; which that the Reader may be the better convinc'd of, I presume it will not prove tedious to him, to Read these following Letters; which for this end, I thought fit to set down at large, the one to Sir John VVarner, the other to the Lady Abbess of Gant, where her Children were.

Dear

Dear Brother,

**H**AVING first beg'd of our Blessed Savior, to direct me concerning the Children, I must tell you my thoughts on all sides, and crave your's, concerning what I write; that we may joyntly resolve upon what is to be done. I have seriously consider'd our Obligation of bringing them up either for the World, or Religion; and I find they cannot possibly learn any thing, that is material, as to Worldly breeding, till they be Eleven or Twelve Years of Age; and am therefore apt to think, they will be as well here if not better, for Four or Five Years, than in any place else: I speak in regard of them, and not of my self. I having many apprehensions, concerning what I propose: For if they be here, and I should hear they were not well, or they should complain of any thing that might happen to them, 'twould be a cause of disturbance, not only to my own Soul, but might probably make me troublesome, both to my Superior, and the Community; and this perhaps without the least redress to the poor Children. Moreover, should they be here, and not speak privately to me (which truly if they do, will be no small prejudice and distraction to the quiet and advancement of my Soul) how should I come to know

The Life of the Lady W A R N E R. 149

know, if they were contented, or if they wanted any thing fitting for them, or not. Whereas, if they are in another place, some one whom God should inspire with that Charity, might take the liberty at least to acquaint you or me with it. But yet on the other side, when I consider the care that our most dear and Reverend Mother Abbess, as well as the rest of this Holy Family, will undoubtedly have of them; I do not see any cause of this fear: Therefore what I chiefly apprehend (and propose to you as in the Presence of God) is my own disturbance, without any profit to them: I conceive the best way to avoid this, if you think fit to let them come hither, will be, to have them here, as if I were not here my self; and I shall endeavour to imagine it so: For 'tis impossible I should have any thing to do in their daily concerns; with any repose of mind; yet if any thing extraordinary should happen to them, I may be consulted here, as I should be, were they in another place. I think if they come hither, 'tis necessary, that they should have a good careful Servant, and I am sure you will be very circumspect in choosing such a one. I hope the Widow Draper, if you can prevail with her to leave her Family, might prove a fit one for them. I have no such design, nor never had, as your Letter mentions; that they should wear this

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*Habit, as heretofore Conventrisses in this place have done: For I desire they should wear no Religious Habit, till God Cloaths them with one. As to their Portions, I need not recommend them to your Care. I hope I may have your Answer so soon; as that they may be here before our Profession, if you approve of their coming.*

Your unworthy Sister  
in our Savior,

CLARE of JESUS.

The Reasons propos'd in this Letter were sufficient to move Sir John to give his consent for his Childrens removal to Graveling, who immediately procur'd, and sent over the same Servant she suggested, as the fittest for them.

Reverend Mother Abbess being acquainted with Sir John's consent, for the Children's coming to Graveling, cast about to find a convenient means to convey them safe thither, which was the harder to be effected, by reason there was then a War betwixt France and Spain. Amongst others, Mother Abbess consulted the Pastor of Graveling, about this business, who very obligingly offer'd her his service, to go himself to fetch them; whose experience and knowledge, both of the Country and Language, made her accept his offer; he



he being the fittest person they could have pitch'd on: By whom Sister Clare Writ to the Lady Mary Knatchbull, Abbess of Gant; in the following Terms.

Reverend Madam,

I Presum'd very lately to trouble your Ladiship in this kind, to the end I might acquaint you with my desire of having the Children here before my Profession. The favors I have receiv'd from your Ladiship, and the many assurances Brother Clare has given me of your own, as well as of all your Holy Communities extraordinary Charity to them; and the great content he receiv'd in seeing the tender care your goodness was pleas'd to have of them; has so justly rais'd my sense and gratitude, above my expressions; that your Ladiship must not wonder if I say no more; than that I shall ever esteem my self oblig'd to Pray for you, and all your Community; and bless God who was pleas'd to give you so Motherly a tenderness for them; for which I hope you will meet the reward of Eternal embraces, in the Arms of your dear Spouse Christ Jesus. Dear Madam, when I assure you, that my desires of settling them here, proceed wholly from my self, without any other inducement of our dear Reverend Mother, now with God, or of this, we now en-

joy; than a favorable condescension to my request; or of Brother Clare (who has kindly left them wholly to me) than his assurance of his being perfectly satisfied with their staying at Gant: I presume you may well think, I retain too much of Nature: But tho' I will not excuse my self in that; yet I must needs say, the great Affliction I suffer out of an apprehension that my friends should endeavor to force them to England; makes me cast about how to secure my Children from such an attempt; and the reason I have to hope, that if they be with me, they will be more out of this danger, than any where else, moves me to desire, for their good; even what I apprehend may prove an occasion of suffering to my self; for there is no cross I would not willingly undergo, rather than they should be brought up in England amongst Protestants, with evident danger of their Eternal Salvation. I have Writ my Father Word, that 'tis very hard he should desire to take them from me, to put them under the Tuition of another: And now I humbly desire your Ladiship, to assist me in making good this Argument, by sending the Children to me. I confess you must have a great deal of goodness, to pardon my boldness in being thus tedious; but it proceeds from an earnest desire, that you should not think, I remove them upon any apprehension, that they wanted  
any

any thing; or had not more of your Ladiship's care and kindness, than any thing but pure Charity could move you to. So that I may well think, if it were not your great Civility that hinders you, you would presently thank me; for freeing you and your Vertuous Community, from so great a trouble and distraction. The Gentleman, who has the Charity to come for them, is our Pastor, a Man of great worth and esteem in this place; whose acquaintance with the People, and way of the Country, will I hope with God's blessing, bring them safe hither, to

Madam,

Your Ladiships most humble  
and most obedient Servant  
in Christ,

CLARE of JESUS.

K 3

This

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This Civil Letter was kindly receiv'd by the Lady Abbess of *Gant*, who made an addition to her former favors by the kind entertainment she gave the Gentleman: For being of so obliging a Nature, as that a removal of the Children from her sight, could not remove them from her heart; she thought she could not give a better demonstration of her Love, than by complying with what their Friends thought best for them. This made her part with the Children, with so much chearfulness, and satisfaction, as put the good Pastor into admiration. The prospect she had of their being Fortunes, and of the probability of their entring amongst them, if they stay'd there; could not so far enter into her thoughts, as to cause a regret at their departure: Which is a great confirmation of that worth, prudence, and generosity; which all that know her Ladiship, not without reason, admire her for.

When they came away, the Confessor of the Monastery sent this Character along with them, in a Letter to Sister *Clare*. That Mrs. *Catherine* (who was the Elder) had so Edified the Religious with her singular Devotion, Piety, and sweet behaviour; that they were all enamour'd with her; and that he believ'd they were both predestinated not only to be Religious, but to be great Saints: For he had never seen such early tokens of both, as they gave. Thus in succeeding Years, was that part of the Gentleman's Letter, so far fulfilled, that they became Religious:

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Religious: As to the other part, their Modesty will not permit me to enlarge upon their Virtues, and so must be silent; since they are now actually living, and Profest in that Honorable, and Flourishing Community, of *English Benedictine Dames at Dunkirk*.

Upon the 28th. of September, the Children came safe to *Graveling*; and it was now above a Year since they had seen Sister *Clare*; yet neither length of time, nor the disguise of a poor and abject Habit, was able to steal away the Memory of so dear a Mother; wherefore, they ran to her, and with all the little hasty joy they were able to express, hung about her Neck, often kissing her, and making a Thousand innocent expressions of fondness, and affection towards her. She in the mean time, to the great amazement of all present; did not suffer her self to be in the least carry'd away, with the pleasing violence of their endearments; but on the contrary, remain'd unmov'd, just as if Nature had been as dead in her, as she desir'd to be to the World. Her constancy in the Love of God was not to be shaken by the tender and redoubled expressions of her Children; nor did she in the least show any symptom of fondness or tenderness of passion towards them; thinking it a Sacrilege, after the Sacrifice she had made of them to God, to give way to her former Affections, or feelings of Nature. This made her receive all their innocent Caresses, without the least return: Which, as some of the Religious confess, was a strange

check, to their sensibility; which they could not help, whilst they beheld this more than human comportment of Sister Clare towards her Children; Knowing she lov'd them as much, as it was possible for any Mother to do; by some particular passage they had observ'd in her; which passion she so strangely stiff'd in this moving circumstance, that it struck them with the greater admiration. Love generally speaks in others, from every part; but in Sister Clare of Jesus, this powerful Orator became dumb; Love conquer'd Love, the Energy of that, silenc'd this, and the Mother gave place to the Saint.

As their arrival was a tryal of her Love towards God, so it prov'd the Test of her Obedience to her Superior, his Vice-gerent; for they were no sooner come, than she had that task put upon her, which she so much dreaded; *Viz.* the taking care of them. To this she most submissively yielded, tho' nothing could more thwart her inclinations, She had obtain'd at *Liege*, that her Children should not come to her; but at *Graveling* she must suffer this Mortification, of giving more way to Nature, than she desir'd: But God saw her now more able to bear the one, and to resist the other: Tho' she, to prevent the exercise of this care of her Children, frequently beg'd to be Scullion in the Kitchin, and such like humble Offices; which Mother Abbess still put off, by telling her, *When they were able to take care of themselves, then she should be employed in such Offices as these; but till then she must think that*  
employment

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employment most pleasing to God, which Obedience put upon her.

As soon as Sir John Warner receiv'd the news of his Daughters arrival at Graveling, he made what hast he could thither, to accomplish that, which above all things in this World, he had so much long'd for; *Viz.* his Profession: Where being arriv'd, he was receiv'd with all expressions of joy and kindness on all sides; and finding Father Thomas *Worsley* still at Graveling (whither he went for the comfort and assistance of Sister *Clare*) he Writ to Father *Green* the Rector of *Watten*, now his Superior, to know whether it would not be convenient, that they should make their Professions together at Graveling; and if so, whether he might not also make his Preparation here of Eight Days Exercise; under the conduct of Father *Worsley*. Father *Green* consented to both, and accordingly they began it. In the time of her retirement she made this following Oblation of her self to Christ Crucified: Which as I found amongst her Papers, in her own hand, so I doubt not but you will find it well worth your Reading; and therefore thought good to set it down at large: Since it contains such admirable Acts, that the exercise of them, will undoubtedly conduce to your comfort, and progress in Virtue, as they did to hers.

Her

**The Life of the Lady WARNER.**

**Her Oblation to Christ Crucified.**

“O immense Ocean of Goodness and  
“Mercy! O unmeasurable Abyfs of com-  
“passion, and overflowing Fountain of  
“Love and Charity! O the only source  
“of my Being, and well-being! O my  
“Crucified Savior, the only price of my  
“Redemption! How late do I come to  
“refresh my Thirsty Soul in those co-  
“pious Streams, that flow from your Sa-  
“cred Wounds? How long has my blind-  
“ness, and ignorance detained me from  
“tasting the sweets of these Heavenly de-  
“lights? A tast of which, is only granted  
“to Religious Souls. I come at length  
“drawn by the Cords of your Divine  
“Love; I come divested of all Creatures,  
“that my whole affection may be plac’d  
“upon you, my Creator, and Redeemer,  
“O do not suffer alone, but fix me with  
“you to your Cross; do not reject a heart  
“inflam’d with a desire of pleasing you, and  
“only you. Accept a heart melting away  
“with your Love: For I come to embrace  
“your Cross, bare and naked, which alone  
“for the future, shall be my Inheritance. O  
“let



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“let me never be separated from you,  
“if my Soul be not yet perfect enough  
“for this Holy Conjunction, let me bury  
“all my imperfections in your Sacred  
“Wounds. O Fire! O Flame! Burn and  
“consume my old defiled Garment, let me  
“be purified in the Ocean of your precious  
“Blood; cleanse my Soul thoroughly, and  
“prepare an habitation in it for your self.  
“Frame it as you would have it, and then  
“take full possession of it; for I am close  
“linkt to your Cross, by the strong Chains,  
“and Bonds of Charity. I am burnt in  
“the fire of your Divine and purest Love,  
“my heart is wounded with the consi-  
“deration of your Sufferings, whereby  
“you have purchased for me an infinite  
“Treasure of happiness. But what have  
“I done for you O Merciful Redeemer,  
“or what can I do? Behold with the most  
“intense affection of my Soul, I freely and  
“intirely give you my self, my life, and  
“liberty, my Body and Soul, all that I am,  
“have, or can hope for. I give you my  
“dearest Husband, Children, and whatever  
“is dearest to me; and make this Oblation  
“purely for love of you alone: For whose  
“sake I renounce and abandon all Right to  
“them and all other Friends, Kindred,  
“Riches,

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"Riches, Honors, Esteem, Health, and  
 "whatever Prosperity and Comfort, this  
 "World can afford me. I bequeath all  
 "to your free disposal, for I am intirely  
 "yours. This is my final Resolution, thus  
 "my last Will and Testament. Come  
 "therefore, O beautiful beloved of my  
 "Soul, nothing but your dear self shall  
 "hereafter have place in my heart; come  
 "therefore, and enrich it with your gra-  
 "cious presence; enter into my Soul,  
 "cleanse it thoroughly from all Terrene Af-  
 "fections; mould it a new, make it who-  
 "ly addicted to your holy Service, that it  
 "may never cease to praise, and love you.  
 "Amen.

Thus this Holy Novice intirely gave her self,  
 and all she had to God, a most happy fruit of  
 her Eight Days retirement. When she had fi-  
 nish'd this Exercise, she beg'd the Voices of the  
 Community, and of each one of the Religious  
 apart, that she might be admitted to her Vows;  
 to which she added another very earnest and un-  
 usual Petition; *Viz.* that she might be so admitted  
 to them, as neither to have Active or Passive Voice  
 in Chapter. Every one granted her first request, but  
 of the second, she could not obtain a grant  
 from any one; which was a very considerable allay  
 to that joy, she receiv'd by their kind condescension  
 to her first Petition.

Brother

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Brother Clare, who now with his Habit takes again that welcome Name, which he was forced for some time to lay aside, thought it convenient to desire leave to speak with her alone, before they made their Profession; that he might be assur'd whether she were intirely satisfied in the State, to which she was about to tie her self, by a perpetual obligation. Wherefore, he consulted Father *VVorsley* and Reverend Mother Abbess; who both thought his proposition not only reasonable, but necessary. Wherefore, the Night before their Profession, they met at the Grate in the Quire; which was left open on purpose, that they might be assur'd, that there were no Witnesses of what passed, but God and themselves; and therefore take the greater liberty of freely declaring their Minds, to one another.

He asked her, *VVhether her Resolutions, which she had acquaint'd him with, in her last Letters still continu'd? VVhether she was satisfi'd with that course of Life, she had undertaken, and with the place she was in? VVhether she still enjoy'd in every thing, that true, and solid peace of mind, that she express'd in her last Letters? And assur'd her, that if she had any dislike to the Poor Clare's, he would still as willingly stay another Year, as he had done the last. Moreover told her, That if she repented her undertaking of this State of Life, she was now in, that it was still in her Power to reassume her former condition; and that he was no less ready to return with her to the *VVorld*, if she desir'd it, than he was to come out of it; knowing, that neither of them could enter into a Religious State*

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State, without the full and free consent of the other.

She was not long in making a generous return to these kind proposals; and first thanking him most kindly for the offers he made, told him, She thought none liv'd more happily, or contentedly in the VVorld than he and she had done, or could Love each other better; yet said she, what affliction must the reflection upon this happiness occasion, when we consider how contrary a Life, and how full of sorrow and affliction that was, which our dearest Savior led here upon Earth for our sakes; and can we Love him, and not endeavour to express our Loves, by being like him, in suffering for his sake, as he did for ours? Alas, were we again in the VVorld, how long could we promise our selves the enjoyment of it? How soon might Death separate us, and how miserable would the Survivor be? No Dear Brother Clare, let us never think more of the VVorld; let not one thought of those false and painted delights it yeilds, ever enter into our hearts, or cause the least regret of that happy promise, which both of us to Morrow, by God's assistance, design to make to his Infinite Goodness: I must confess I have hinder'd you several times from making these comfortable Vows, but I am resolv'd now to secure you, from any future suspense of this happiness; the joyful hour of our Profession, is all I long for; 'tis that alone which is able to make you satisfaction, for all the trouble I have given you, by being the occasion you have so long desir'd it. This is what I desire above all things, and is that alone which is able to give us true peace and happiness whilst we are here upon Earth; by placing us in so pleasant and secure a way to Heaven.

Brother

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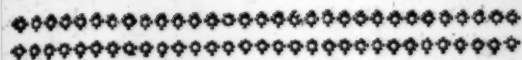
Brother Clare was extremely Edified, as well as overjoy'd at the hearing these her serverous Resolutions; and took notice, that all the while they were together, she never so much as cast up her Eyes, to look upon him: Nor did he take any notice of it to her; but afterwards understood the reason why she did not look up, was because that Mother Abbess, when she order'd her to go to the Grate, said, Go to Brother Clare, and not go see Brother Clare, which her Superior never reflected upon, as judging that addition unnecessary; since the giving her leave to speak at the open Grate, included also a leave of seeing him she spoke to; but so great was her love to Obedience, that she was not content unless it accompanied the very least of her actions, nor would she so much as even cast an Eye (whatever natural inclinations she found in her self to do it) without this secure, and unerring Guide, which she knew could not deceive her.

Finding each other so well satisfied, in the State of Life they had undertaken, they wish'd one another all comfort in their next Days Sacrifice, and took their last leaves in this World, with hopes of a most joyful meeting in the next, in the enjoyment of so constant a happiness, as could not be allay'd by parting, or any other accident: Where a continual joy, an everlasting and un-interrupted peace, should Crown that Voluntary Sacrifice they made of that satisfaction, they might have promis'd themselves in this World; which tho' it should have  
lasted

lasted far longer, than they could reasonably have hop't for, would not have appear'd a moment in respect of Eternity, which would put them in full Possession of such a happiness, as so far exceed-ed what they had left or were able to comprehend, as the Power of God, exceeds that of Creatures; who was able to do more, nay, and will do more for those that love and serve him, than hu-man imagination is able to reach, or the thought of Man is able to conceive, as St. Paul well ex-presses, when he says, *Neither Eye hath seen, nor Ear hath heard, nor has it enter'd into the Heart of Man to conceive, what God has prepar'd for those that Love him.*

### The End of the Second Book.





T H E  
L I F E  
O F T H E  
L A D Y W A R N E R.  
In RELIGION, Sister CLARE  
of I E S U S.

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T H E T H I R D B O O K.

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C H A P. I.

*The Ceremony of their Profession at Grave-  
ling.*



Having dispos'd and prepar'd them-  
selves by Eight Days Retirement,  
for this last and solemn act of their  
Profession; they proceeded to the  
Ceremony: Which being out of  
Practice in *England*, since it's unhappy fall from  
the Roman Catholic Faith; I thought it would

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not

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not prove tedious, or ungrateful, to the curious and Devout Reader, to peruse that at least in *English*, he cannot see in *England*. That such, as have heard of a Religious Profession, and scarce know what it means, may hereby be inform'd, what it is.

Father *Thomas VVorley*, being impower'd by Reverend Father *John Clarke*, Provincial of the *Society of Iesus* in *England*, to receive Brother *Clare's* Profession; and having also receiv'd Command from the Bishop of *St. Omers*, to assist in his place, whilst Sister *Clare* of *Iesus* made her Vows: He upon the First Day of *November*, on which the Holy Catholic Church Celebrates the Feast of *All-Saints*, in the Year of Our Lord 1667, about Nine of the Clock in the Morning, said Mass in the Church of the *English* Monastery, of the *Poor Clares* of *Graveling*; which was throng'd with all sorts of Persons: The Grate of the Quire was left open, where Sister *Clare* kneel'd in her Ranck, amongst the rest of the Nuns: And a Praying place was set within the Communion Rails, on the Gospel side of the Altar, for Brother *Clare* to kneel upon, during the time of Mass. When Father *VVorley* had taken the Communion himself, he turn'd about; holding in his hand the Sacred Body of our Savior; at which time Brother *Clare* ris' from the Praying place, and kneeling down before the Father, in the middle of the lowest Altar-step, with a loud and distinct Voice, he recited his Vows in Latin, English'd as follows.

I *John*



**I** *John Clare*, make Profession,  
and promise to Almighty God;  
in Presence of his Virgin Mother,  
the whole Celestial Court, all  
here present, and to you Reverend  
Father *Thomas Worsley*, in lieu of  
Reverend Father General of the  
*Society of Iesus*, and his Successors,  
holding the place of Christ;  
perpetual POVERTY, CHASTITY,  
and OBEDIENCE; and according  
to it, a particular care of Teaching  
Children, answerable to the form of  
living, contain'd in the Apostolical  
Letters, and Constitutions of the  
*Society of Iesus*. At Graveling, in the  
Church of the *English Poor Clares*,  
the First Day of November, 1667.

L 2

Which

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Which having ended, he Communicated from Father *Vvorleys* hands, and then return'd to the Praying place, finding an unspeakable comfort in his Soul. Sister *Clare*, who kneel'd in her usual place in the Quire; being observ'd by Reverend Mother Abbess, not so much as to move an Eye towards the Grate: When Brother *Clare* ris' to recite his Vows, was order'd by her to go close to the Grate, that she might the better see, and hear him perform that Ceremony; she went immediately to the Grate, as Mother Abbess had order'd her, but kept the same custody of Eyes (as the Religious observ'd) which she had done before, not casting the least glance towards the Altar.

Mass being ended, Father *Vvorley* went from the Altar up to the Doxal (which is a large open Gallery, before the Quire Grate, made like a Balcony, with Rails and Ballisters towards the Altar) whether, as many of the Company, as it could contain, follow'd him, to see and hear Sister *Clare* of *Iesus* also make her Vows. As soon as Father *Vvorley* was come to the Quire, on the right side of which Reverend Mother Abbess sat in an Arm'd Chair; Sister *Clare* with a smiling and compos'd Countenance kneel'd down before the Grate; having a Crucifix in her right hand, and a lighted Wax Candle in her left. The Father asked her, *What she demanded?* She Answer'd. *Grace and Mercy of our Lord Iesus Christ; and of you Reverend Father; of you Reverend Mother Abbess; and of you my dearly beloved Sisters; I humbly beg, out of*  
my

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my own free and deliberate VVill, in Honor of, and by the bitter Death and Passion of our Lord Iesus Christ; by the Merits of the most Glorious Virgin Mary, of our Holy Father St. Francis, our Holy Mother St. Clare, and of all the Holy Saints; that you will vouchsafe to receive me to Holy Profession: For if the whole VVorld were mine, I have chosen, and am ready to abandon it all, to be here one of your Poor Children, tho' most unworthy. Then Father VVorley desir'd her, to consider well the Obligation she was about to take upon her, of perpetual Poverty, Chastity, Obedience, and Inclosure; to the observance of which, having once tyde her self by Vow, she was oblig'd during her whole Life, and could never be freed from this obligation; and therefore askt her, VVwhether she still persever'd, in asking what she before demanded? To which she Answer'd, That she still demanded the same. Then he asked her, VVwhether she thought her self to have sufficient strength of Body, to undertake that State? And whether she knew of any impediment, that might hinder her from undergoing so rigorous a course of Life, as she was about to undertake? She Answer'd him, That she knew of none; and did not doubt, but that God, who had call'd her to this State, would give her his Grace and Strength, to go through the rigors of it. Lastly, he askt her, How Old she was? She told him, She was One and Thirty Years of Age. Then the Father began the Veni Creator, or Hymn of the Holy Ghost, which the Quire went on withal, to the Versicle, which the Father Read aloud: Send forth thy Spirit, and they shall be Created; the Quire Answering: And thou shalt renew the face of the Earth. Then the

Father recited the following Prayer of the Holy Ghost.

**O** God, who didst instruct the Hearts of the Faithful, by the Illumination of the Holy Ghost; Grant that by the same Spirit we may have a right understanding in all things, and evermore rejoyce in his Holy consolation: Through our Lord Iesus Christ, &c.

Then the Father said, Pray for us O Mother of God. The Quire Answer'd, That we may be made partakers of the Promises of Christ.

**O** Lord God, we beseech thee, grant us thy Servants to enjoy perpetual health, of mind and body: And by the glorious Intercession of the ever Blessed Virgin Mary, to be delivered from this present sorrow, and to enjoy gladness everlasting. Through our Lord, &c. Amen.

Then the Father said, Pray for us Holy Father St. Francis; the Quire Answer'd, That we may be made worthy of the promises of Christ.

O God

**O** God, who dost increase thy Church, by the birth of the new Progeny of St. Francis; grant us by his imitation to despise all Earthly things, and to rejoyce in the participation of thy Celestial gifts, through Christ our Lord, Amen.

Father, Pray for us O Blessed Mother St. Clare.  
Quire, That we may be made worthy of the promises of Christ.

**O** Lord, we beseech thee to make us, who Honor the Memory of the Holy Virgin St. Clare; by her Intercession partakers of Celestial joys; and Co-heirs of thy only begotten Son; who lives and Reigns, with thee World without end. Amen.

Then the Father Blessed the Veil as follows. ]

Father, May our help be in the Name of our Lord.  
Quire, Who made Heaven and Earth.

Father, O Lord hear my Prayer.  
Quire, And let my cry come unto thee.

Father, The Lord be with you.

Quire, And with your Spirit.

Let us Pray.

**O** Lord, we humbly beseech thee, that thy powerful blessing may descend upon this Veil; wherewith the head of thy Hand-maid is to be cover'd, that it may become blessed and holy to her, through Christ our Lord. Amen.

**O** Mnipotent, and Everlasting God; we humbly beseech thy Sacred Majesty, to Sanctifie with thy right hand this Veil, which thy Servant is about to put on her head; that thy Mercy assisting her, she may keep with an undefiled Body and Mind that Vow of Chastity, Mystically represented by this Veil, by which out of Love to thee, and thy Sacred Virgin Mother, she dedicates her self to thy Holy Service; that prepar'd hereby, she may joyn her self to thy Train of Virgins, and deserve to be tea by thee to the Everlasting Nuptials of the Lamb; who livest and Reignest, World without end. Amen.

Then he blessed the Ring as follows.

Lord

**L**ord Iesus Christ, the lover of true Chastity and perpetual Fidelity, we humbly beseech thy Immense Clemency, that thou wouldst bless this Ring, thy Servant is about to put on, and grant that she being Espous'd by this pledge, may persevere thy Loyal Spouse, by so unspotted a Chastity, that she may deserve to be adorn'd with the gift of this Vertue, and enrich'd with it's Hundred-fold fruit, who livest and reignest, &c.

These Prayers being ended, the Quire recited, the Litanies of the Saints, Petitioning each of them to Pray for the Bride; and having ended the last Kirie Eleison, or Lord have Mercy upon us. The Father began the two first words of the Pater Noster, saying the rest to himself, till he came to the following words, *And lead us not into Temptation*, which he said aloud, and the Quire Answer'd, *but deliver us from Evil, Amen.*

Then the Father said, *Lord save thy Servant.*

Quire, *Who my God places her trust in thee.*

Father, *Send her help from thy Sanctuary.*

Quire, *And from Sion defend her.*

Father, *Be to her a Tower of strength.*

Quire, *To defend her from the face of her Enemies.*

Father, *Let not the Enemy prevail against her.*

Quire, *Nor the Son of Iniquity be able to hurt her.*

Father, *Lord hear my Prayer.*

Quire, *And let my cry come unto thee.*

Father,

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Father, The Lord be with you.  
Quire, And with your Spirit.

Then the Father said the following Prayers.

**L** Et our humble Petitions O Lord appear in thy presence, and vouchsafe to bless thy Servant, to whom in thy Holy Name we give the Veil of Religion; and by the Intercession of the most blessed, and most glorious Virgin Mary, of the Blessed Apostles St. Peter and St. Paul, St. Francis, St. Clare, and all the other Saints, grant her a perfect Conversion from the World; and so fervorous an observance of what she has undertaken; that in all her Tribulations, Streights and Temptations, being encourag'd by thy Divine Consolation; and by true Humility and Obedience, being founded in fraternal Charity; she may justly, piously and Chastly perform, what by thy assistance she does this Day promise; and thereby deserve to enjoy with thee Everlasting Life. Who with the Father and Holy Ghost, livest and reignest, God World without end, Amen.

**O** Lord Iesus Christ, who art the way, out of which none can come to the Father; we beseech thy most benign Clemency, that thou wouldst lead this thy Servant, whom thou hast drawn



drawn from Terrene and carnal desires, into the secure way of regular Discipline; and since thou vouchsafest to call Sinners to thee, saying, Come unto me all ye, that labor, and I will refresh you; grant that the Voice of this your Invitation, may have so much Power over her, as that laying down the burden of her Sins, she may deserve to taste how great, and good you are; and by this your Divine refection, be inabl'd to sustain your Chastisements for them: And as thou hast vouchsaf't to attest, saying, I know my Sheep, and my Sheep know me; acknowledge her for thine, and grant that she may so know thee, and follow thee, and only thee; that she may never give Ear to, or obey anothers Voice; who hast promis'd, that whosoever obeys and serves thee here, shall follow thee hereafter; who livest and reignest, &c.

Then the Father bid the Bride repeate thrice the following words, out of the 118 Psalm. Receive me according to thy promises, and I shall live, and do not disappoint me of my expectation; which she having done with a loud and distinct Voice, and the Abbess having as often Answer'd, My dearest Daughter, let it be done unto you, according to your words; the Quire Answer'd, Amen. Then the Bride kneel'd down before the Abbess, and joyning her hands together, plac'd them betwixt the Abbesses, and

and both their hands thus joyn'd, were tyed together with such a Stole, as the Priest wears about his Neck at Mass; and is a Representation of those Cords, wherewith our Saviour, out of Love to us, permitted himself to be bound in his Passion; and therefore, the Bride mov'd with a Memory of this his Love, permits her hands to be thus bound, to represent those Interior bands, by which she ties her self whilst she makes her Sacred Vows; and her hands were also bound to Mother Abbesses, as a mark of that tye of Obedience to her Will, which she undertook; and then with a loud and distinct Voice she made her Profession, as follows.

*In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

**I** Sister Clare of Iesus, do Vow unto Almighty God, the most Glorious Virgin Mary, Our Holy Father St. Francis, Our Holy Mother St. Clare, unto all the Holy Saints, and to you Reverend Mother Abbess, and all your Successors, that shall hold your Place, to observe, all the Days of my Life, the Rule and Form of living

ing of the Poor Sisters of St. Clare, giv'n her by St. Francis, and Confirm'd by Our Holy Father Pope Innocent the IV. I Vow to live in OBEDIENCE, without PROPRIETY in any thing, in CHASTITY also, and not to go out of INCLOSURE during my whole Life, according to the Constitutions of the same Rule.

Then the Abbess said, *And I on the part of God, according to his Inviolable Decree, do promise you Eternal Life; if you observe, what you have Vow'd. To which the Quire Answer'd, Amen.* Then the Abbess saluted the Bride, and taking off her White Veil, put on a Black one; saying, *Take Daughter this Sacred Veil, and wear it till you come before the Tribunal of the Eternal Judge, to whom all Knees, both in Heaven and Earth, and Hell are bent; remember you have for ever taken leave of the VWorld, and given, and united your self wholly to Iesus Christ, as to your beloved Spouse; may he defend and protect you from all Evils, and receive you at length, into Eternal Life. Amen.*

Then the Bride, with a loud Voice, recited the words of St. Agnes, *He has put a Mark and Veil over my Face, that I may admit no other Lover but himself.*  
Then

Then the Abbess put on the Brides head a Crown, saying, Take my dear Sister this Temporal Crown, as a certain pledge of that Eternal one, which your Divine Spouse has prepar'd for you, if you be faithful to him. After this, the Abbess also put a Ring on her Finger, saying, at the same time, My beloved Daughter, take this Ring, as a Mark of that love and fidelity, which you ought inviolably to keep to your faithful Spouse Iesus Christ, as long as you live. To which the Bride Answer'd, with a high Voice, My Lord Iesus Christ has engag'd me to him with his Ring, and adorn'd me as his Spouse, with a Crown. Then the Abbess put into her hand a Crucifix, and said, Receive here, and embrace your Spouse; may he receive, bless, and preserve both you and us, for ever, Amen. After she had receiv'd the Crucifix, the Father recited the following Prayers.

**L**ord Iesus Christ, who by the immense goodness of thy Purity, hast vouchsafed to Espouse our Souls with an indissoluble band of Love, grant we beseech thee, that this thy Servant being firmly engag'd by thy Ring of Faith, may become so constant, faithful, and devout a Spouse in thy service, as that she may firmly persevere in it to the end; who livest and reignest, &c.

**O** God who by thy love hast inflam'd this thy  
 Servant, and drawn her from the Va-  
 nity of the World, to the reward of so high a  
 Calling; vouchsafe so to purifie her heart with thy  
 presence, and the infusion of thy Divine Grace,  
 that she may persevere in it; that being strengthen'd  
 by thy assistance, she may be able to perform,  
 what by thy Divine inspirations she has pro-  
 mis'd, and by the execution hereof, happily par-  
 take of the Eternal reward, thou hast promis'd  
 those that persevere in thy service; through  
 Christ our Lord, Amen.

These Prayers being ended, the Quire began  
 to Sing the following Responsal, The Kingdom of  
 this VWorld, and all it's Ornaments, I have contemn'd  
 for the Love of my Lord Iesus Christ: Which having  
 ended, they began the Hymn, Te Deum Laudamus;  
 and whilst they were Singing it, the Bride went  
 round the Quire, and receiv'd the Embraces and  
 Congratulations of all the Religious; then retur-  
 ning to her place, she and the rest of the Religious  
 kneeling in their order, the Father recited that  
 Verse of the 67 Psalm, Confirm O God, what thou  
 hast wrought in us; and then made a very moving  
 Sermon, upon the following Text, out of the  
 9th. Psalm, Sperent in te Domine, qui noverunt no-  
 men tuum: Let them hope in thee, O Lord, who  
 know thy Name. In this Exhortation he First,  
 lay'd

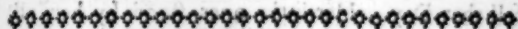
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ly'd open the nature of this Action or Ceremony, they had perform'd; by evidencing, that a greater Act of hope could not be express'd, then by a Voluntary Contempt of the present, but transitory Comforts of this World; in expectation of those solid and inexplicable joys, whose durance was to be Eternal in the next. *Believe me* (said he) *the vain hopes of the Earth are too poor and inconsiderable for so generous hearts, as yours are; the Kingdom of Heaven, as you have made out to Day, is only worthy of them.*

Secondly, He shew'd there could be no way more Compendious, to Honor and Celebrate this great Feast of *All-Saints*, then by striving to make themselves conformable to those Great Originals; which in this present conjuncture they had done, by so generously undervaluing all the transitory goods of this Life; and so might justly hope to arrive at that pitch of Sanctity, this Contempt of the World had rais'd the Saints unto; and also to share with them the Crown of Glory, in the World to come.

Thirdly, Addressing himself to the Bride; he assur'd her, she had strictly follow'd the direction of *St. Austin*, in Solemnising this Feast, by so closely following the Example of Saints; nay, even the hardest example, which is that of Martyrs: Whereby she had made a better, and a more moving Exhortation, by her Example, then he was able to make by his words; she having verified those of this great Doctor, *Ser. 47. de Sanctis. Ab ipsis, Martyrum Festivitatum gaudia celebrant;*

*celebrantur; qui ipsorum Martyrum exempla sequuntur; Solemnitates enim Martyrum, Exhortationes sunt Martyriorum, ut imitari non pigeat, quod celebrare delectat. The joys of the Festivals of Saints, are best Celebrated by those, who follow their Examples; for the Solemnities of Martyrs, are so many Exhortations to Martyrdom; that it may not be tedious to Practice, what is delightful to Celebrate. Proving that the Bride had courageously enter'd upon the hardest of Martyrdoms; by taking upon her so long and terrifying a one, as was that dying Life, or living Death, she had so joyfully embrac'd for the love of God.*



C H A P. II.

*What Effects this Ceremony wrought upon her self, and those that were present at it. The great Victory she had obtain'd over her passions, manifested by her unconcernedness in this, and two other very moving occasions.*

**H**AVING ended the Ceremony of her Profession, I hope the taking notice of some moving Circumstances in it, and of the effects it wrought, both upon the Bride, and those that were present; will prove as grateful to the Reader, as I believe the foregoing Relation has been.

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The Ceremony was so moving, as that there was scarce a Religious or Secular Person present, (who were as many as the Doxal could hold) that was able to refrain from Tears: Nay, the Governor himself, the Marquiss of *Flavicus*, a Person not at all subject to this passion; declar'd that he could not refrain from weeping, at the sight of it, no more then the rest; and that he had never felt such a tenderness of heart in all his Life. She her self, who was the Actor, was the only person that seem'd unmov'd in this action, appearing all the while with a chearful, yet so recollected a Countenance, as if she had been totally absorpt in God, whose Sacrifice she felt that Day. Her little ones stood by her, all the time she perform'd the Ceremony; which was enough to have mov'd any heart but hers. For they being of an Age, not sensible of their loss, seem'd as little concern'd as their Mother; and were very much pleas'd at what they understood not; being very busie in assisting at the Ceremony: The one put on her Veil, the other her Crown; at which Sister *Clara* smiling, told her, in a low Voice, *She wore that, for her Fathers sake.*

The Solemnity being over, one askt her how it was possible, that beholding the great Commotion, and Tears of so many about her; she could remain so chearful and unconcern'd, as she seem'd to be during the whole Ceremony? She Answer'd with a Spirit, as full of Ingenuity as Humility, *That this constancy and chearfulness took their*



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rise from no other source, than the Divine Goodness; which during the whole Ceremony had fill'd her heart with so great an Interior peace and comfort, as she had never felt before in all her Life. Which was a due reward for that generous oblation, she had that Day made of herself to Almighty God. Had the Person who askt her this Question, propos'd the same to any one of the Religious, they would have given an Answer quite different from hers, which her Humility would not permit her to give. The Religious had seen with how much Industry, even from her first entrance into Religion, she had made it her chief endeavour to suppress and overcome, the Sallies and Efforts of Nature, and had beheld her comportment in several other occasions, and seen with how great a Courage, she had behav'd herself in other tryals, which God thought fit to send her during her Novitship, to dispose her to a due performance of this great act of Love; and therefore, they were not so surpriz'd, as those were who had only seen that one action of hers, they having been Eye Witnesses of divers evidences she had given, of her perfect and intire resignation to Gods Holy Will, even in the greatest afflictions, and most sensible tryals, that could have happen'd to her. Now the Reader that may the better perceive how she carry'd her self in them, I will here set down a Relation of her behaviour and perfect Conformity to Gods Will, at the Death of two of her dearest friends.

The first tryal of her Conformity was given her by the Death of Reverend Mother Luisa Taylor,

Abbess of the Monastery. The History of whose Life deserves a Volum, being a person of an absolute and consummated Vertue. This Holy Abbess being suddenly seiz'd, with violent symptoms of Death; was piously expecting her last happy moment, and all the Religious were sent for, and came without the least delay, except Sister *Clare*; who being advertis'd by one of the Religious, that came in great hast to her Cell, that Reverend Mother Abbess was a dying, and that if she did not come quickly, she would never see her alive: Sister *Clare* joyning her hands, without the least surprize, made a bow to her, expressing thereby her gratitude for the Message she brought her (it being their Custom never to speak in their Cells) and without making any such hast, as might occasion the omission even of the least, or most inconsiderable Ceremony of Religion; she first put on her great Veil, then kist the ground, and afterwards with a modest and graceful gait, follow'd the Religious to the Infirmary, where Mother Abbess lay a dying; as if this sad News had not at all come unexpected, or given her the least affliction. She came into the Chamber, where her dear Friend, and tender Mother lay ready to expire, and where she found all the Religious bath'd in Tears, like so many tender hearted Children, bemoaning the loss of their dying Mother; yet she who was like to sustain as great a loss as any (having had a great dependance upon her, and receiv'd great comfort from her Counsels) beheld her ready to leave

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leave her, without shedding a Tear, whilst all the rest seem'd to be in a very great affliction, and general consternation; and so concern'd, as if all their happiness had depended on this Abbesses Life. Sister *Clare* knew her great Vertues and worth; and had no less respect and affection for her, than they, which the many Obligations she had receiv'd from her, justly deserv'd; yet for all this she shew'd not the least outward sign of grief. And when one of the Religious express'd hers, by her many Tears for Reverend Mother Abbesses Death, she efficaciously stopt them by the following words, *Weep not so much, Dear Sister, 'tis the Will of God, you love so well.* Her bearing this cross with so admirable a Conformity, mov'd Almighty God to reward her, by sending another equally sensible; and at the same time, to give her his Divine Grace to bear it with no less constancy. It was the Death of her Mistress of Novices, Sister *Mary Bonaventure Carleton*; who tho' she had had a long experience in training up the Novices in perfection; yet, us'd to say, *She learnt more from this, than ever she had taught the rest; finding her perfect, even before she enter'd into the way of perfection, which made her have a very great esteem of her, confidence in her, and affection for her; looking upon her as sent from Heaven, rather to perfect her, than be perfected by her.* Sister *Clare* being of a grateful nature, was no ways backward in her returns; and looking upon her as the best of friends, and plac'd her confidence in her as in a Mother: But God, by her surprizing Death, almost as soon

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snatcht away this comfort, as he had given it; which cross, Sister Clare supported with the like courage, as she did the former, even without the loss of a Tear. Infomuch, that being ask'd by a Person of Quality (*Madam Flavescour* the Governors Lady of *Graveling*) *If she were not very much concern'd for the Death of her Mistress?* She Answerd, *Yes Madam, I have a great feeling of it, and indeed more than I can well express.* These words, and the manner of delivering them, struck the Lady with admiration, to see such a temper, as did not shed a Tear, when she had thus renewed the sorrowful thoughts of the loss of her Mistress; and mov'd her to urge the matter a little farther, and ask her, *How it was possible, she could forbear weeping, at the Remembrance of the loss, of such a friend?* The good Novice (for then she was not Profest) told her, after her sweet and affable way; *Madam, nothing but God deserves our Tears, who is so good, as to hinder me from paying them, where they are not due.* Such as knew not of how excellent and sweet a disposition Sister Clare was, might perhaps think so great an insensibility, as appear'd in such moving circumstances as I have related, effects of an ill, hard, and ungrateful nature; which was insensible of kindness, and knew not either what friendship was, how to value it, what gratitude it requires, or how much a Spiritual friendship exceeds that of Nature, ordinarily grounded upon Sympathy, Natural inclination or Interest; and therefore perhaps might not much wonder at her comportment in the occasions I have related.

But

But those who by Reading her Life, are made better acquainted with her humor, and have seen how solidly she grounded her friendship; how warily she engag'd her affection, and with what constancy and tenderness, upon all occasions she express'd it, to those she had made choice of for her Friends; especially, two such choice Friends as these, whose great Vertue mov'd her to a high esteem of them, their Station to a confidence in them, and their extraordinary Zeal for her Perfection, to a grateful affection for them; cannot but wonder to see her in so short a time, to have gain'd so strange a command over her passions, as not to shed a Tear at their Death, which is the more to be admir'd in her tender Sex; especially, since, as her Answer to the Governors Lady declares, she so sensibly felt this Tryal. But God by her faithful co-operation with his Grace, had so strengthen'd her to overcome these feelings of Nature, as not to give the least sign or expression of sorrow; whereby, she manifest-ed, that tho' she lov'd them well, yet she lov'd God better; whom also she lov'd in such a manner, as to desire rather, that he should please himself than her; nay, that even he should please himself in her affliction. Which shew'd, not only her sincere love to God, but also her dis-interested love to her friends, preferring their happiness before her own; and therefore since their Death was a gain to them, she could not regret her own loss by it, nor permit her sorrow, to overcome the joy she ought to have, in thinking they were

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happy. The will of God was what she endeavor'd most industriously to find out; and joyfully embrac'd in whatsoever terrifying manner it appear'd to her; as her words to that Pious Religious, who was lamenting the Abbesses Death declares. And therefore, what tryal soever of her Love, God thought fit to send her, by depriving her of those friends she lov'd best; she was resolv'd this tryal should not deprive her of the chief object of her Love, himself; who was the best of friends: And therefore was resolv'd to express her love in the best manner she was able, by preferring his Will and Pleasure, before her own in all things. Whereby she so surmounted all these sensible tryals, as to seem even insensible of them: And also dispos'd her self for the making her Profession, and for the loss of two such friends, with such a constancy and unconcernedness, as I have declar'd: And was also inabl'd quite to overcome the tenderness of an affectionate Mother towards her Children; as in the following Chapter I shall relate.

## C H A P.

CHAP. III.

*Her exact compliance with Mother Abbesses Orders, in taking care of her Children, in which she express more of a careful Mistress, than a tender Mother; and hereby manifested, that Pure Obedience, the inclination of Grace; and not affection to her Children, the inclination of Nature; mov'd her to accept this employment.*

**A**FTER she had made her Profession, as above declar'd; the first thing she set upon, was strictly to perform, what she had so lately promis'd. Obedience was her chief care, and tho' nothing was more contrary to her inclination, than to look after her Children; yet seeing this charge was impos'd upon her, by her Superior, she chearfully undertook it. She knew by experience, what advantages, order and method always brought with it; and therefore was solicitous, that every moment should be rightly spent by her Children. For this end, she made them an exact Distribution, or Journal, for every hour of the Day, accommodated to their Age and Years. She spar'd no labor to Cultivate these tender Plants, and even from their Infancy,

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Infancy, to prepare them for the Garden of Religion, if God should make them so happy, as to call them to that blessed State. To set down the whole Distribution of time she had made for them, would I fear seem too tedious; yet I cannot but let the Reader see some part of it, and thereby give him a knowledge of her own Devotions, she without doubt practising her self, what she endeavor'd to instil into them. She order'd them that the first thing they did as soon as they awak'd, should be to make the Sign of the Cross, adding the following words, *Blessed be the Holy and undivided Trinity, now and for ever. Amen.* And having done this, she bids them tell sweet Jesus, that they would suffer the Mortification of rising in the cold, and of leaving the comfort of their warm bed, for his sake, who left Heaven for theirs. Then, as soon as they were up, she Counsell'd them to kiss the ground, in Memory of that dust, out of which they came, and to which they were to return; and to make an Act of Adoration, and Thanksgiving to the Divine Majesty, for having Created them of nothing, capable of loving, serving and enjoying him for all Eternity, and also for having preserv'd them the Night from all dangers. Then that they should make an Oblation of themselves to his Infinite goodness. Afterwards to say an Ave Mary to beg our Ladies blessing upon them for that Day, whom they were to love and confide in, as in a Mother having recourse to her in all their necessities such, and daily beg her Intercession, by saying



their Beads together, at the time she had appointed. Then she order'd them to say a *Gloria Patri*, &c. in thanksgiving to God, for the glory given to their good Angels, and for the honor given to themselves, by bestowing upon them such Beautiful and Powerful Protectors; whose Protection that Day, they were humbly to beg; and then to recommend themselves to their particular Patronis and Saints of their Name, and Pray for their friends; especially, for their Grand-fathers and Uncles Conversion.

This done, she order'd them before they came to School to her, to go to their Closset, and there offer up that, and all the other actions of that Day, with a pure intention (for want of which many even of our best actions were frequently lost, and the Merit also of our other actions, which are indifferent, and of no Merit without such an intention) that as soon as they came thither they should strive which of them should first kiss sweet Jesus's Feet in their Crucifix, and remember they had chosen St. Mary Magdalen for one of their Patronesses, whose place was at the foot of the Cross, when Christ dy'd upon it; and with to Love him as she did, saying a *Pater* and *Ave*, and telling our dear Savior they were going to School to please him, and that all their actions that Day shall be for no other end.

When they came to School, to confirm them in the practice of that profitable Devotion to their good Angel, she had recommended to them, she gave them an example of it her self; and took out  
of

of her breast a little Paper, Picture of her good Angel, she always carry'd about her, and placing it before her, and them (to put them in mind of their good Angels who were present, tho' invisible) she recommended her self and Children to them. To these she added, also other profitable Documents, and necessary Instructions; as of submission, of obedience, but most particularly of that of Humility, a Virtue very necessary to be acquir'd in young Years, where Nature still leads to the contrary. For this end, she would have them always call their Maid Sister, in which she shew'd no little sign of Humility in her self, by commanding them, to give the same Title to their Servant, they gave to her self. And tho' nothing could be more taking, than the sweet and submissive humor of these Children towards her; yet she forc'd the effusion of Nature, always to give place to those of Grace, as may be gather'd from the following passage.

The Governors Lady, being one Day within the Inclosure amongst the Religious, desir'd to see Sister Clare, and her Children together; upon this, she was order'd to come, and as she enter'd the Room, the Lady whisper'd one of them in the Ear, from whom I had the Relation, saying, *I see, 'tis not a poor and mean Habit that can hide true Nobility and Vertue*; and beholding her very attentively, she was so struck, that words were too scant to express the sentiments of her mind; till some Tears had made way for them.

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and then recovering her self, in a passionate and abrupt manner, she said; *Here needs a Powerful Hand, to sustain this great work*; and being still in a kind of confusion, she could not proceed farther, upon that subject, but looking stedfastly upon the Children (who all this time, by moving Language Caress'd their Mother, and hung about her Neck) she broke out again into this expression. *O Madam, how is it possible, to leave such Children? This is a touch of God, that strangely surprizes me.* Another Person of Quality that accompany'd the Governors Lady, seeing their Mother express so little kindness and tenderness towards them, endeavor'd to Caress them, and shew as much fondness towards them as she was able. Telling them, *They did mistake their Mother, and that she her self was their Mother, and not Sister Clare*; upon which the Children ran from her to their Mother, hanging about her, and speaking to her in such moving Language, as melted the Ladys heart; and mov'd her with Tears, modestly to inveigh against the leaving such little Angels; declaring, *That her change of Condition, was an act above her Sex; nay, even above Flesh and Blood, and was in her opinion, rather to be admir'd than imitated.* This Rhetoric of both these Ladies had no influence upon Sister Clare; she seem'd as if their words had not concern'd her, or as if she had not heard them; and by this her humble and modest comportment, much amaz'd the standers by; who admir'd to see God Almightyes Grace so strangely Triumpling over the bent, and inclination, of Nature.

C H A P.

## C H A P. I V.

*Her Zeal for the Conversion of her Relations to the Catholic Faith, her Prayer for them, and Ferverous Letters to her Father, expressing her passionate Love towards him, her fervent Zeal for his Conversion; notwithstanding his great severity, and unkindnesses towards her.*

**B**UT this Heroical abnegation, of whatsoever tenderness of Nature was able to suggest, tho' very extraordinary, as we have seen in the foregoing Chapter, did no ways hinder that religious Zeal, she always had for the Conversion of her friends. Her own words, sufficiently prove that her Charity had no other tendency; as the following Prayer she made for her nearest Relations will evidence: Which I find in her own hand amongst the rest of her Papers.

**O** Most great God of Mercy, look With thine Eyes of compassion upon my near Relations, and Friends, who are yet detain'd in Schism and Heresie. And remember I beseech you, that you did not bring them out of the Eternal Nothing, and Stamp upon their Sen-

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your own Sacred Image, in order to destroy, and abandon those perfect products of your powerful hand, having been pleas'd to send your only Son, to pay the ransom for them, as well as for my unworthy self, with the price of your most precious Blood. Dart therefore, O most merciful God, some beams of your light into their dark, and deceived understandings: Have mercy upon them, and let the light of your Countenance shine upon them, that they may see the Truth of your Sacred Mysteries: Give them Grace to submit their Necks to the sweet and easie Yoke of your Precepts, propos'd, and deliver'd by your Holy Church. O my dear Redeemer, what have I done for you? Or what have I deserv'd at your hands, that I should be called to your saving Faith, and be made a member of your Holy Church. Impart I beseech you, the like favor, by your bitter Death and Passion, to those your misled, and unbelieving Creatures my Friends and Relations; that together with my self they may faithfully acknowledge, adore, and love you, their glorious Creator and Redeemer, here in this World, and in the World to come, praise and magnifie your goodness, and joyfully Celebrate your Mercies with Canticles of Eternal Gratitude, and Thanksgiving. Amen.

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If this Zeal was so particular for her friends, you may imagine how active it was for the conversion of her Father; whom she so passionately lov'd, that no want of Affection in him, was ever able to lessen it: Who, tho' he Wrote several Letters to her; yet he never gave her the Title of Child, or Subscrib'd himself, her Father. But oftentimes in his Letters, he upbraids her, for committing an unheard of ingratitude, in taking such a course as this was, without asking his advice or consent: The news of which (as he said in one) seem'd to him incredible, because he never judg'd, that her Husband's or her Affections to one another, had been so moderate (by any thing he had ever heard or seen,) as that they could be perswaded upon pretence of Christianity, to embrace such a strange and horrid undertaking, by breaking the Solemn Vow of Matrimony. That hereby, she seem'd to have suckt the Milk of a Tygress, rather than of a Woman; and to have lost all good Nature, and even Humanity it self. He added, that it was an injury done to Heaven, to call such follies, and Insinuations as these Inspirations, and godly motions; assuring her upon his Faith, that all the Catholics he had spoken with, condemned this rash and inconsiderate Action of theirs; and therefore conjur'd her, either to return to *England*, that he might have the comfort of visiting them there; or to live together some where in *France*, or *Flanders*; whether he would come to see them: Requiring her to obey this his advice,

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as the Counsel of a Father : Which if she did not, he would never give her his blessing ; and ends his Letter by a bare subscription of his Name. These severe checks from a Father , she lov'd so tenderly , must needs have wrought upon her, had not the Grace of Almighty God in a particular manner assisted her, so piously to bear them ; and that she did so , is evident , from the Dutiful Answer she return'd him , to his Letter couch't in so hard and severe terms.

S I R,

**T**He great condescention of your Goodness to me, I did not receive till almost two Months after it's date, else I had not deferred my acknowledgment of it a Minute, and was not all that time without great perplexity, whether I might (without an unpardonable presumption) attempt to beg your blessing ; since my Actions have unhappily appear'd to you so Criminal, as rather to deserve the contrary. Wherefore I most humbly beg you upon my Knees, to give me leave to offer unto you, the sole Motives of our so much wonder'd at resolutions. You know Sir, that the State of Life I am now in, is but what God Almighty has been pleas'd to grant me, after a long and earnest pursuit of it ; and which if it had pleas'd him to move

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you to grant me sooner, as he was pleas'd to move my dear Sir John Warner, not only to consent to, but even to propose, might have prevented the unhappy disturbance, I have since given you. Those that consider his Vertue, and that our Affections were wholly ground'd on that, will not wonder we should deprive our selves of those Temporal enjoyments, we had here, to make one another a present of Eternal ones; and indeed Sir, I presume to say, I believe you have that opinion of my kindness to him, (tho' you were never pleas'd to believe I had those due Respects and Affections I ought for you) which might make you mitigate that severe Censure you are pleas'd to make of my Actions towards you. Certainly Sir, less than a particular and strong Impression, that the World was not safe for me, had not been sufficient to have made me part with such an Husband; if you will give me leave to say nothing of your self. But I must not acknowledge Sir, that every word of this without your particular goodness, may be offensive. Therefore, I do not Write without extraordinary pain. As to the Infinite blessing of a Fathers presence, that you were pleas'd to mention; 'twas too great to be offer'd, till we were out of the Power of enjoying it; and if you did not name it for a Torment to me, you would



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would find these Countries (considering the nearness of the Spaw) very convenient for you; here being such entertainments, and so good Conversations, which, if I were not here, might perhaps be an invitation to you. Oh Sir, I wish since God has thus dispos'd of me by his infinite mercy, that we had a Monastery near you in Wales; for if I am to have any happiness in this World, I wish it might be by your procurement: For then my heart would be at rest, that you had forgiven me; but above all, that by so acceptable a work as this, you had gain'd those blessings of Almighty God, which in my Prayers I shall never cease to ask; knowing you would then find that true content, which the World has not yet been able to give you. Which that you may, I beseech him of his mercy to move you to pardon, whatever appears to you, as Criminal in me; since what contradicts not the Duty I owe my Heavenly Father, I shall ever confess due to you. With all Humility upon my Knees, I beg your blessing, for my self and Children,

Your most passionate and affectionate Poor Child,

CLARE of JESUS.

To which Letter she adds this Post-Script.

*Sir, I thought fit to send you these, but I beseech you forget them, as soon, you have read them, and forgive me, who am the cause of so much trouble to you.*

Nor did her restless Zeal for her Father's Conversion terminate here, but she still us'd new Methods of endeavouring it. And receiving no Answer to her last Letter, she procur'd a Catholic Gentleman (who was extreamly well vers'd in Controversie, and a Neighbor to Sir Thomas Hamner) to take the occasion of giving him a Visit, and Discoursing with him, concerning Catholic Religion; and withal, desir'd him to carry this second Letter, no less passionate then the former, that by his Conversation, he might come to a better knowledge of the truth of the Roman Catholic Religion.

S I R,

**M***Y Obligations, and ardent affection for you, will not suffer me to be long silent, nor to fear, or excuse my often troubling you; and I do now do it, in hopes that the Conversation, and acquaintance of this Gentleman (who is the bearer) will be so welcome to you; that you will esteem his Company a divertis-*  
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ment. At least Sir, grant me this only request and satisfaction, to hear you have discoursed with him. I do really assure my self, that if you were convinced of the necessity, and had weighed the many reasons why you ought to be other than what you are; your heart is too great and Noble, to be kept back by any Worldly consideration. St. Austin had surely something extraordinary in his Soul, before it met with it's right Object; and give me leave to say Sir, so have you; and I hope you may live to teach many to Love as he did; if once all hindrances were taken away betwixt you and that ravishing goodness of God. What is it we seek after, but full contentment of mind? And who can give that, but the plenitude of all goodness? In him there is nothing but love and joy, his nature is to make all things happy in him, and whoever has once experienced, the delights he gives proper for the Soul, will immediately abhor those of Sense, and confess them to be real pains. Sir, what can you leave, or suffer, but he can fortifie you to undergo; and change into comfort, what by nature you most of all fear? And infallibly his goodness will do so, if you will only hear and Discourse impartially: Which on my Knees I humbly beg for Christ's sake, in remembrance of all he suffer'd for you. Sir, do not deny me; behold me at your Feet

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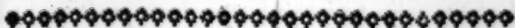
*embracing them, with the affection of my whole heart, and be no longer cruel to your self, who are so dear to me ; since all the joys in this World can be nothing to me, without your being happy. Pardon me this importunity : I could Write, I confess, and never give over, but for fear of troubling you, being truly, tho' your unworthy, yet*

Your most passionate and affectionate poor Child,

CLARE of JESUS.

One would have thought, that these lines so full of respect and affection, might have deserv'd an Answer, if the former had not; and have convinced him, that the want of affection was not the cause of her pious undertaking, which he taxt her with ; but that this happy change of hers, had purified that love, which she before had for him; in giving her so great a concern, as she expresses in this, for his Conversion ; on which depended his Eternal happiness. And tho' neither this, nor those dayly Prayers and Tears she offer'd for him, could gain the least upon him; yet still she continu'd her solicitations to Heaven in his behalf, and that her Prayers might be the more efficacious, she endeavour'd the more earnestly to obtain a more perfect and happy Union with God.

C H A P.



C H A P. V.

*Her generous Resolution of tending to Perfection. The Testimony of her Ghostly Father and others, how diligently she puts these her Resolutions in Practice.*

**I**T will not perchance, here be amiss, to give a short Idea of that consummate perfection, she at length arriv'd too, which cannot be better perform'd, then by setting down those generous Resolutions, I find in her own hand amongst the rest of her Papers.

**O** Most Sacred and undivided Trinity, Three Persons, and one Essence, cast a glance of your All seeing Eye, upon my unworthy, wretched and wounded Soul, groaning under the burthen of her own Abyss of misery; trembling at the consideration of your secret judgments; confounded at the memory of her former disloyalties, and ingratitude, all cover'd with shame, and pierc'd with sorrow: Humbly prostrating her-self before the Throne of your dreadful Majesty; and tendering her Petition to your infinite Mercy. You have been pleas'd

O benign Lover of all Souls, to expect her hitherto most patiently. You have most efficaciously terrified her with your threats; you have most earnestly invited her, and powerfully drawn her with your promises; you have given her a strong confidence in your goodness, and mercy. You have induced her to an absolute expiation of her Crimes, and a perfect reconciliation by a sincere Contrition, intire Sacramental Confession, and prompt satisfaction; you have given her strong resolutions of an intire Reformation. This is the change of your right-hand, and the only effect of your goodness, to whom be ascribed all honor and praise. And now my powerful Creator, my unfetter'd Soul; aspires to a high flight, she covets a nearer conjunction with your infinite perfections, and excellencies, the only Object of her Love, and repose of her desires. O! who will give her the wings of a Dove, that she may Soar up to her beloved, and spend the rest of this Pilgrimage, in the sweet Contemplation of Heavenly Mysteries, by a perpetual retirement, and divorce from those many turbulent distractions, she has been incumber'd withal; and from all solicitude and care of any thing below. Infuse therefore, O Divine attractor of Souls, your efficacious Grace; strengthen her desires, and confirm her resolutions in so high an enterprize; for the Reliques of

of sin have yet an overſwaying Power, over her feeble Will, her cruel Enemies lye in wait to obſtruct her free paſſage into this happy State of reſpoſe. The ſenſual propenſions of Fleſh and Blood, are in a continual conflict to ſubdue reaſon, and the enticing allurements of Worldly objects in her imagination, endeavour to blind the interior Eyes of her Soul; and divert her from beholding the beauty of Vertue, from conſidering her own miſery and ingratitude, and from contemplating your infinite beauty, and love towards her. Let therefore, your Powerful Strength break aſunder, all theſe ſtrong bonds of Iniquity, and let the ſame force that has ſo happily diſpoſſeſt Satan, of the Empire he had in her, re-inveſt you in your juſt inheritance and habitation. Embeliſh her Wiſh all ſolid Vertues and Perfections; make her a Paradife of delights, by letting her behold you in all things; and then re-aſſume her to your ſelf, who are her Creator, Preſerver, and Redeemer. Amen.

Having gather'd out of her own Memoires, how far ſhe was advanced in all the ways of an interior Life, and to what a pitch of the Union of God, ſhe was arriv'd; it follows that we take notice of thoſe ſteps by which ſhe mounted up to this ſo eminent degree of Perfection: Which her Ghoſtly Father, and ſeveral of the Religious  
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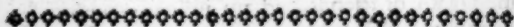
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take notice of in the Characters, they by request gave of her since her Death, from her first entrance into a Religious State of Life; *Viz.* that she had so deep an apprehension of her own Nothingness, that of all Vices she seem'd to fear, that of vain-glory the least. All the extraordinary favors she receiv'd from Heaven, serv'd only to increase the bad Opinion she had conceiv'd of her self. From this Humility, and profound acknowledgment of her own unworthiness, sprung as from their source all those other Vertues so singular in her. As to her Recollection, besides what I have already said of this subject, she trod the paths of the most Illustrious Saints, always walking in the sight of God; which holy exercise became so habitual to her, that she once ingeniously acknowleged, *That since her entrance amongst the Poor Clares, she had but twice lost the Divine Presence, and that for about the space of an Ave Maria, each time, being taken up with too great sollicitude for her Children.* No wonder then, she had as many unquestionable Witnesses of a Recollected Spirit, as there were persons who dayly convers'd with her. Her looks, as they said, and that Heavenly Air which appear'd in her Countenance, was sufficient to strike Reverence and Devotion into the most wandring and dissipated imagination. There was no need of studying her humor, or observing her times; her temper was always equal, as was her mind; those Graces and Excellencies of an even and pleasant humor, never fail'd her; so that no accident, tho' never so surprising



prizing and strange, could make the least visible impression upon her: Her Vertue was not of a faint or fading Nature, like that of some tender Constitutions, which changeth with every blast, but strong and permanent; not to be alter'd by any vicissitudes, or various events of this Life: The change of weather, the infirmity of sickness, the Death of friends, had no influence upon her constancy; this golden vein of indifferency that ran through the whole body of her actions, made her Superior to all events, that are wont to move, and work upon others; nothing but what was in God, from God, and for God, was any part of her care; in a word, not to run this Topic out into a Volum; she had obtain'd by a Mastery over her natural inclinations and passions, so perfect an union with Almighty God, that her whole Life seem'd to be one continu'd Act of love and Adoration. This Communication with God, was attended with that high degree of Prayer, which according to Divines consists in passively receiving the impressions of the Divine Spirit; insomuch, that her first Abbess Reverend Mother Taylor, who had spent several Years in that Holy practice, affirm'd, That it was so supernatural and sublime, that all she had either read or heard upon that subject, came short of her Prayer, which tho she could never conceive or understand the depth of; yet she was fully convinced it was from God; as having so irrefragable a Testimony against Detusion, as was her humble Obedience and submission to her Ghostly Fathers; in laying it aside as long as they judg'd fit; tho

tho in the mean time she felt so great desolation, dryness and darkness, as she was better able to suffer than to express; which was a second proof and no less convincing than the former, of the Truth and Goodness of her Prayer, and of the Spirit that conducted her in it.



## CH A P. V I.

*The Excellency of her Prayer, gather'd from it's fruits.*

**I**F the Rule, the Eternal Wisdom gives us, how to make a right judgment of any thing by it's fruits, be infallable, as certainly 'tis, we cannot miss the making a right one of the solidity and excellency of her Prayer; if we take a view of it's fruits. For let the Prayer be never so high, and never so hard to be understood, the fruits thereof are visible, and easily perceiv'd. Her Prayer then, tho it was very high, did not consist in extravagant Raptures and Transports, which sometimes draw to self esteem, stiffness of judgment, a neglect of Rule and Order; but in the practice of all solid Vertues: As she her self hath given us to understand by transmitting unto us those Divine lights, and interior motions Almighty God infus'd into her Soul, which afford us so many convincing arguments, of the  
solidity

solidity of her fervor and Devotion. Take then in her own words a short Summary of what she so long practis'd.

*Some of her Fruits of Prayer.*

"How long, O most pure Object of  
"Divine Love, shall I be deprived of that  
"Sovereign good, which my Soul incessantly thirsts after? When will you put  
"a period to this my tedious banishment?  
"When shall I be satiated with the fruition of your glorious aspect? I am wholly  
"transported with the love of your unspeakable goodness, and my ardent affections surpass the bounds of moderation: But the consideration of the Beatifical Vision, and my own unworthiness  
"gives me a severe check, and puts me in mind of my own aspiring presumption; telling me, that if my wandering thoughts  
"soar so high, as to pretend to the favors of bosom friends; the heavy burden of  
"my Iniquities and Transgressions, will bring me to an unseasonable fall. O dismal Consideration! O horrid desolation!  
"This is the Dart that deeply pierces my poor Soul. This is that fierce and cruel  
"Lion, which with open Jaws seems  
"ready

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ready to devour me, and rend in pieces  
 my bleeding heart; whether then shall I  
 turn my self, but to you, O my God the  
 fountain of mercy, and goodness? Suc-  
 cur this distressed Soul of mine, which  
 you have framed according to your own  
 likeness. But how can I hope for mer-  
 cy from you, my Powerful Creator?  
 Whose Divine Perfections I have so often  
 contemned; whose Sacred Law I have  
 so frequently violated; whose Holy In-  
 spirations I have so much rejected; whose  
 amiable Invitations I have most ungrate-  
 fully slighted, and wholly defaced the  
 Sacred Image of your Divinity, which  
 you imprinted on my Soul; nor can I  
 alledge any Merits of my own, that may  
 make me worthy of your favor or mer-  
 cy; but like a helpless wretch, my own  
 Conscience cries out guilty, and fills me  
 with shame and confusion before the  
 Tribunal of your Sacred Majesty. What  
 hopes then of redress? What Advocate  
 to plead my cause? Shall the Sins of my  
 Life past seperate me from what is so  
 dear to me? O Eternal Sun of Glory,  
 let the peircing beams of your bright-  
 nefs dissipate the dark Clouds of my  
 Transgressions; and open the way for an  
 "Interview

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"Interview, between me and you, the  
"only comfort of my Soul. Let the ar-  
"dent fire of your Charity dissolve what-  
"ever is hard and frozen in me; inflame  
"my heart with an intense love for your  
"Beauty and excellency; let not Heaven  
"frown upon me, for therein lies all the  
"Treasure I hope for.

"Have mercy therefore upon me, O  
"most compassionate Redeemer! I am that  
"Prodigal Child, who have spent so many  
"Years in Ignorance and Error, consum-  
"ing the precious substance of your So-  
"veraign Graces, by my vain and licen-  
"tious living, and now finding my self  
"destitute of all Spiritual helps, by your  
"sweet attracting Inspirations, I return  
"full of sorrow and confusion, to you my  
"loving Father, my skilful Physician, my  
"powerful Redeemer; I confess I have  
"sinned against Heaven and before you;  
"but open, I beseech you, the Bowels of  
"compassion, and of your great mercy and  
"bounty, receive me again into favor.  
"I am that lost Sheep who have so long  
"gone astray, from your Flock. But since  
"it has pleased your never failing Provi-  
"dence, to bring me into the sweet Pastures  
"of your Holy Catholic Church; keep  
"and

"and preserve me in it, by your most  
 "powerful hand; let not the deceitful al-  
 "lurements of the World, lay any farther  
 "infection upon my Soul. Heal my sores  
 "by the infusion of those Spiritual Graces,  
 "which your bitter Passion has Merited  
 "for me; bind up my wounds, cleanse me  
 "from my Iniquities, speak but the word,  
 "and my Soul shall live.

"O let not any thing remain within me  
 "that may make me ungrateful to your  
 "most infinite Purity. Your All-seeing  
 "Eye does most clearly penetrate the most  
 "secret corners of my Soul. Burn there.  
 "fore, and consume with that Fire of pure  
 "Charity, all the stubble and dross of my  
 "former transgressions; that I may have  
 "a pure Soul, suitable to your pure love;  
 "for you know, that nothing can satiate  
 "my ardent desires, but your self; in whom  
 "all good is contain'd: Give your self  
 "therefore O Beauty of Angels, give your  
 "self to my Soul, and I shall be rich e-  
 "nough. But alas, what reciprocal Ob-  
 "lation can I make, O source of goodness?  
 "I can give nothing to you but what I  
 "have receiv'd from you, take therefore  
 "to your self, my whole Being, take all  
 "the powers of my Soul, all the senses of my  
 "Body,

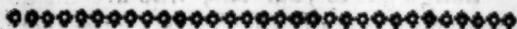
" Body, my Heart, my Will, my Desires,  
 " and Affections; take all that I am, have,  
 " or can hope for, and if I had more I  
 " would give more; if I may call any  
 " thing a gift to your self, who are the Su-  
 " preme Lord of all things; and there-  
 " fore, whatever I can give you, is al-  
 " ready your own; take therefore what is  
 " yours, and dispose of it, according to  
 " your most blessed Will and Pleasure:  
 " Make my Will yours, and let all the fa-  
 " culties of my Soul never move, but to  
 " bless and praise you; that so drawing  
 " nearer and nearer to you, who are my  
 " sole delight, I may at length be wholly  
 " absorpt, in your Sacred Divinity, and  
 " Celebrate your praises with an Eternal  
 " Alleluia.

Thus you see how by the purgative, and il-  
 luminative way, she attains to the Unitive, af-  
 ter so high and wonderful a manner; that she  
 seems to have traced out the foot-steps of that  
 worthy Gentleman, and great Spiritualist, Mr.  
 Ruffon (with whom as I before mention'd she  
 became acquainted at *Liege*) and to have put in  
 practice those admirable directions for Prayer,  
 which at her request he gave her, in a Letter  
 not long before her Death. Which since there  
 appears in it an Idea of that Perfection, to which

O

he

he had arriv'd, and she so closely follow'd; tho' it be somewhat long, yet I cannot believe it will seem tedious, and therefore have set it down at large in the following Chapter.



## CHAP. VII.

*Mr. Ruiffon's Letter to Sister Clare; containing admirable directions for Prayer and Union with God, in which Perfection chiefly consists: Together with her humble Answer.*

**D**EAR Sister in Iesus Christ, in the Country of darkness all is darkness. The light is reserv'd for Heaven, which God hides from us in this World under Shadows, Visions and Figures, which St. Dennis of Alexandria admir'd, and reverenc'd, without understanding them. Whilst Adam acted by the Principles of Faith, he conserv'd himself in the State of Innocency, and Immortality, and in a perfect Union with God; but from the moment he endeavour'd to raise himself to the light of knowledge, he lost himself in it's darkness, and became Criminal; because he desir'd a greater knowledge, than God had bestow'd upon him.



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So commonly the greatest Schollars, and most piercing Wits, do not make the humblest and greatest Saints. Learning is a Tyrant, that never failes to persecute them that possess it. It perverts their Wills, casts them into Pride, and presumption, and now and then into the Abyss of Heresie and Apostacy. Hence it is, that God has founded the Maxims of Faith, upon his word; whose chief Mysteries, and most necessary to Salvation, are incomprehensible; that he might make the way to Heaven, equally easie to the Learned, and ignorant, to great and small; and so hold our Indgments in a perfect Vnion, with all he should propose by his Church. Moreover, in this blind Obedience, one may testifie a greater fidelity, and practise more Vertue; there being less of self love and satisfaction, and more courage and generosity, in an humble acknowledgment of our ignorance (such as St. Paul made when he said, He knew nothing but Christ Crucified, and that he had no other knowledge, than what he had learnt at the foot of the Cross) than by being Master of a greater knowledge, than the greatest Doctors of the Church were inspir'd with. Wherefore Dear Sister, study fidelity more than knowledge, value Faith more than Life, and Love, more than curiosity; which Love operates in you the Vnion you desire,

and has made you like Abraham leave your House, your Country, and even those tender and Sacred Friendships, which were permitted you to enjoy in the World: To the end that this Union might be so much the stronger and more pure, and that God might have an intire possession of your heart, which he before possessed but by halves.

Dear Sister, this absolute leaving all you possess, by your Profession in the face of the Church; this generous submitting yourself, for time and Eternity, to the disposal of the Divine Providence; this blind Obedience, to the Voice of your Spouse, whom you have fellow'd; does not only unite you to him, but dispose you to a perfect annihilation of your self; by which one comes to a kind of Deiformity, which is the Kingdom of God in a Soul; when abandoning her own knowledge, lights, desires, and will; she plunges her self with all the effects both of her natural and supernatural Being, into him; that henceforth she may say with St. Paul, Vivo ego, jam non ego, vivit verò in me Christus; I live, now 'tis not I that live, but Christ that lives in me; all her works, being in a manner Gods operations.

'Tis then (when a Soul is arriv'd to this place) that God is her Life, her Being, her Light, and her Love; 'tis then that he works in her all things, she neither knowing the end, nor cause of them. And this shews the possibility of not losing God a moment, without a continual remembrance of him, or an apprehension of his presence; he who has his heart and eyes continually upon you, as if you were the Object of his happiness, cannot loose you for an instant; you have therefore nothing to loose; because he is your All; and you cannot loose any thing because you possess him, who is all things; and because you have left off what you were in appearance, and in your own judgment; that he alone might reign and triumph in you, and be All in All to you. Besides a Soul in Grace, can neither forget, nor loose God for one single moment; as well according to nature (her Memory and Will being an indivisible part of her self, and without parts) as according to God who is her Treasure, the Memory of her Memory, and the Will of her Will; which Powers being united to, and lost in God, have no more any Being or Action of their own; all their operations, Exterior and Interior being from God and in God; so that loss or gain, forgetting or remembering, must be the same to you; for if the actual and perceptible, remembering,

membring, which passes by the sense and imagination, were profitable for you; he loves you too well, to subtract it from you for a moment. It is not therefore this exterior Image, represented to sense, that you ought to stop at, but rather at that Interior and Eternal Memory, which resides in the bottom of your Soul, and is continually in Action, because the Principle of Life is in it, and that is even the Life which makes it live; for in the State of it's Union with the Body, it cannot raise it self above what it sees and knows, without the help of some Figure, or Corporal Character, or at least some shadow of matter, which vanishes away by Faith, as all other material, transitory, or corruptible things do. Your Perfection therefore dear Sister consists in being what you are, and doing, what you do, and in nothing else; if God looked for more he would more hearken after your desires, than his own; Holy indifferency in a State of Life or Vocation, is that which makes up every ones Perfection, and Sanctification; for to desire to be more than he has a mind we should be; to gape after more, than he has a mind to give; not to be content, with ones Portion; to be unwilling to loose him a moment, when he retires and hides himself from us on purpose, to dis-unite us from all things whatever, except from

from his Holy Will ; is an effect of self-love , which instead of uniting us more and more to him ; doth rather separate and divide us from him.

It is a lamentable blindness of the greatest part of Spiritual Persons, and rather hinders, than augments their Perfection ; when they let themselves be carried on with too great a heat, and zeal to obtain it ; whereas, they rather ought with patience, and sweetness, to expect it, from the pure goodness and Grace of God. How many Prayers, Works of Charity, Communions, Watchings, Labors, Mortifications and Fasts, will one Day crave Justice against us ? For having done them by the Spirit of nature, and to please our selves ; and rather follow'd our own fancy and opinion, than the Will of God : Which by the Prophet Isaiah 58. 3. he complains of : He only requires from us proportionably to what he gives us, and is satisfied with our doing his Will with a Purity of Intention, rather than our own ; who Sanctifies even our defects, in that single Relation, they bear to his Orders, and Eternal designs ; it is this which made St. Paul as well as St. Augustin say, He did the evil he would not, and did not the good he would ; at which he was not at all troubled, knowing well that God does not impute to sin, the failings of

of nature, which are not free; since love excuses them, covers them, blots them out, and even turns them to our good, and glory. So that if you desire to profit by your own losses, to buy Heaven with bad Mony (and indeed we have no other) make a Divine Commerce, an Eternal Bargain with God; whereby your Will, which is a free, Spiritual, and an Immortal Power, Mistress of her self, and of all the other Powers, does from this moment for ever destine, imploy, and apply, all the parts and peices of your Being, to be (as the hand of a Dial that shows the hour) a perpetual Remembrance, Congratulation, Thanksgiving and Iubilation for all the Praises, Homages, Respects and Adorations, which all Creatures give, or shall eternally give to God, for the love he bears to himself; to the end you may Adore, and Glorifie him in this Spirit; and love him with that eternal love, which alone is worthy of him: And God will shew you as much good will, and give you as great a reward for it, as if you your self did give all the Offerings, Sacrifices, and Blessings, which Men and Angels give him in Heaven and Earth. Nay, the Will, that has an Infinity for it's Object, may make all the Individuals, of Human, and Angelical Natures; all the motions of Soul, and Body; Nay even all Created Beings, to an Atome  
or

or grain of Sand; concur to so noble a work.

Good God how admirable, profitable, and Divine is this exercise! Which costs nothing at all, and may be compleated in a moment? And what Treasures of Glory does a Man loose, that is either ignorant of it, or neglects it? Whilst he is busied in so many things, whilst he is sad or joyful, upon account of different accidents; without referring them to God, as their Origin: Since in him they are eternal, infinite, and most perfect, and out of him they are nothing but vanity and lyes; that is finite, corruptible, and subject to an infinity of changes. Dear Sister, stop a while here, view this Spirit of Vnity, which is the Spirit of God himself, which gathers divided and dis-united things into one, to draw us out of multiplicity and the imperfection of nature, into this holy Vnion, with a Transformation into himself: Which makes one contrary to be found in the other, the Creature in God, Perfection in Imperfection, Vnity in Multiplicity, Light in Darkness, Peace in War, Recollection in Distraction, Sweetness in the Cross, Abundance in Poverty, Life in Death, Corporal in Spiritual, God in All, and All in Him. Do not mistake me I beseech you, in thinking that because God changes so often his manner of proceeding

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ceeding with you, he is not still yours, and you his; dive by the light of Faith, into the darkness where he hides himself, penetrate the Veiles of Bodies and Spirits, with which he covers himself; see him act in all his Creatures, giving them their determinate motion, who is properly their Life and Being: Not a Hair presents it self unto our Eyes, without his sight and permission; to the end, that that lively and active Faith of yours, may see him in his Images, and Characters; as we see a Saint in his Cloaths, or a Friend in Imagination; whilst we behold his Picture, that repairs the Weakness of our Memory.

Dear Sister, make the last effort, imitate a King, who to Establish himself, and to Reigne peaceably in a Kingdom newly Conquer'd; fills every place with horror and desolation: Pursues to the Sword, not only such as oppose his designs, but even rids himself of his suspected Friends, for fear of some Treasonable surprize. In like manner do you kill and destroy all your Sinner Enemies, Annihilate all your desires, and Passions, take leave even of what appears Vertue and Perfection; because they make a noise and pudder, and cause more Smoak and distraction, than they augment the fire of Love: Bid Love enter into it's source, cause Humility to keep love Company, or debase it self below Lucifer.



fer; and desire your Friends to sleep and take their repose; since the Son of Man goes to be abandoned, forsaken, and Crucified; to Establish God alone in All, and through All. His Dominion and Empire in a Soul in Grace, is the Creating Essence, or the very Essence of the Creator.

I have made an Epitome of the Nothing of all things, and of the All of God, which Practice will better explain, than reason: I hope this at present is sufficient to assure you, of the Affection of him who is, as much as any one in the World, except your Brother Clare, Dear Sister

Herke July 13.  
1669.

Your most humble, and  
most affectionate Ser-  
vant in God,

RUISSON.

To

To show with what Humility, and how briefly and solidly she reply'd to this excellent Letter, I will here set down her Answer, Translated out of French, which contains a great deal of substance in a few words.

S I R,

**I** Confess 'tis a good While since I receiv'd your welcome Letter, which my indisposition hinder'd me till now from Answering: Please but to obtain for me some of that true and pure love of God, which you so well discourse of, and so faithfully practice, that animated thereby, I may be able to suffer sickness or whatever God pleases to send me, with such a perfect submission, and Union to his Divine Will, as that I may become intirely his; and then I shall be better able to converse with you, for at present I am unworthy of such a Conversation; but must own, that when 'tis God's Will to move you to Write to me, I both receive and read your Letters, with a great deal of comfort; yet cannot desire this, or any thing else, but that his Holy Will should be done in all things. Amen.

S I R,

For the Love of God,  
and the Blessed Virgin  
Pray for me.

Your most unworthy  
Servant,

CLARE of JESUS.  
C H A P.

\*\*\*\*\*  
C H A P. V I I I.

*A Short Account of some remarkable passages, in the Life and Death of Mr. Ruiffon.*

S Ince Mr. Ruiffon's Letter, set down in the foregoing Chapter, as you have seen, contains so much Spirit and Devotion, I think it will be no unpardonable digression, if I add a word or two concerning himself, that the Reader may be convinced, that this Servant of God practiz'd what he Taught; and thereby be induc'd to set a high value and estimate, as well upon his Person, as upon his Doctrin; and also conceive a higher esteem of Sister *Clare*; since a Person so Illuminated and favor'd by God as he was, exprest so high an esteem of her, and such a Zeal to serve her, in so earnestly promoting her advancement in Perfection, and the service of God.

Take for a mark of his Humility, (a Vertue that is the foundation of all Perfection) the humble Letter he Writ to Brother *Clare*, then Studying Philosophy at *Liege*, in which he inclosed the foresaid Letter, unsealed; where after all the pains he had taken in Writing it, and in obtaining light from Heaven, without which,  
such

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such a Letter could not be Writ; left the sending or burning it intirely to him; confiding more in the Judgment of others, than his own; a great mark of Humility, and of the true Spirit of God. His Letter follows, Translated out of Latin in which it was Writ.

Dearest Brother in Christ,

**I** Receiv'd your Letter with the inclosed from Dearest Sister Clare, which I here send you, to let you see her great Humility; 'twas to me a true Spur to Vertue, perceiving thereby, she adhears only to God, this being her sole aime, this her only desire: And to express her Humility the more, she asks of me, altogether ignorant of this Vnion or Transfformation, some directions to obtain it, or rather a method of removing all impediments of that, she her self possesses; but knows not she does so: And rather than not satisfie her great Humility, I am most willing to discover my own ignorance; and have therefore said what occur'd, on this high, but profitable subject; easier learnt by Practise, than taught by Rules: If you approve of them please to send them, and that she may like them the better, and receive them rather from the hand of God, than that of a Sinner (tho her Humility will not permit her to reject them upon this account) please to shew them to some experienced

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perient's persons of your Colledge, that they may have their approbation, especially to some of those, who have treated with her, and therefore can best judge whether they will be profitable for her: If they disapprove them, burn them; for I had no other aime in Writing them, than to shew that there was nothing more grateful to me than by serving her, to express my esteem and affection; for so great a Servant of God, as I esteem her to be: For to serve her, is a greater happiness and treasure to me, than any this World can afford me. I recommend my self and Family to your Prayers, and am from the bottom of my heart,

Dearest Brother,

Your most humble, and  
unworthy Servant,

RUISSON.

His

His Son the chief hopes of his Family, being now grown up in Years, and having had an Education suitable to his Birth and Quality, Mr. *Ruiffon* design'd presently to Marry him, that he might see him happily settl'd in the World, before he left it; and therefore made it his business to find out a Match that was convenient for him. But whilst the good Father was thus contriving to settle his Son in the World, his Heavenly Father call'd him out of it, not immediately to himself, but to a Religious Life, the best and next way to him; for his Son finding himself inspir'd by God, to enter among the Discalct *Carmelites*, was fearful of proposing it to his Father (knowing his designs look't another way, and believing it impossible to gain his consent) and chose rather first to enter into Religion, and then acquaint his Father with it: Which he did presently after in a very Dutiful Letter, assuring him that the too great affection he bore him, made him not discover his Inclinations to Religion, apprehending on the one side least his compassion, in being a Spectator of his Father's afflictions, might be so great, as even to make him stagger in his Vocation; and on the other, fearing he should be wanting in his gratitude to God, for having given him so gracious a Call to the most happy State of a Religious Life; if he did not first embrace the happiness God call'd him to, before he acquainted his Father, with his design: Wherefore he beg'd his

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don for so bold an attempt; for he hop't his preferring what he thought Gods Will, before his, would not appear a Crime; and that it might not, he desir'd him rather to Attribute his not asking his advice, to the diffidence he had in his own strength, to resist his kind and powerful perswasions; than to a want of due confidence in him; assuring him, that in all other things, he should make it his utmost endeavour to contribute to his greater comfort and satisfaction, and thereby express his due Obedience to his last breath.

Mr. Ruiffon was indeed, as his Son expected, much surpriz'd at this Letter, but 'twas with a joyful, not sorrowful surprizal; for contrary to his Son's apprehension, he congratulates with him for his happy choice, by which he had rais'd his felicity above whatever he could have hop't to compass for him in this World, should he have been able to have left him the Universe. And as for what concern'd his, and his Families advancement by the Match he had in prospect for him; he look't upon it as unworthy of his thoughts, in comparison of the comfort he took, in seeing him so happy by the choice he had made: Assuring him, he should be better pleas'd to have his Family end this way, than to leave him Master of it: Because by his quitting these transitory goods, he had put himself into a secure way of gaining, not only a Hundred-fold in this life, according to our Saviours promise to those that quit Father or Mother, House or Lands, &c.

for his sake; but an Everlasting Inheritance, and an Eternal felicity in the next. And therefore, he rather Congratulated, and envy'd his Pious undertaking, than dis-approv'd or repin'd at it. And in a Letter to Brother Clare not long after this had happen'd, he Writes as follows. *VV*hilst my thoughts were taken up about Marrying my Son, behold a wonderful effect of Providence, a change wrought by the powerful hand of the highest, more pleasing to me than the gaining an Empire: He without acquainting me, or any of his friends with his design, is enter'd to be Religious amongst the Carmelites: Expressing hereby such a contempt of the *VV*orld, as it truly deserves. *VV*herefore, pardon me if I have recourse to yours, as I have to the rest of my friends Prayers; that the mercy of God would vouchsafe to cherish that Seed of his Grace, he has cast into his Heart; and not permit my unworthiness to be any impediment to the continuance of his mercy towards him.

Not long after, his Houle at Herke, near Mountague, was casually set on Fire, and happening in the Night, 'twas so late discover'd, that all endeavours they could use, towards the quenching of it, prov'd in-effectual; nor were they able to save any thing considerable of his Goods: He was all the time as busie as any one, in his endeavours, both to suppress the Fire, and secure what he could of his Goods; but when he found the Fire had got the upper hand, and all his endeavours were in vain, he went and warmed himself (it being Winter time) with as much unconcernedness, tranquillity, and chearfulness of mind



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mind (which visibly appear'd in his Countenance) as if it had been a Bone-fire; which one of his Neighbors took great notice of, and extreamly wondering at this his extraordinary comportment, asked him how it was possible to suffer so great a Cross, with so much calmness and chearfulness, as he express'd by his looks? To which he Answer'd, That he looked upon what had happen'd to be the VVill of God, who had abundantly recompens'd his loss, by giving him a greater comfort and satisfaction, in seeing his blessed VVill perform'd in this manner; than he could have receiv'd, had he bestow'd upon him an infinity of Earthly Treasures, and Temporal Blessings.

Another very remarkable thing of this Gentleman is, that the day before his Death, Brother Clare going to Montague, took his way by Herke, to have the satisfaction of giving Mr. Ruiffon a Visit (who had been so kind as to give him many at Liege, upon the account of that Spiritual Friendship, which he had contracted with Sister Clare) coming thither, he found him very sick; yet perfectly in his Senses, and as chearful as ever he had seen him; but was concern'd to see him lay'd after so poor a manner upon the ground, and asking the reason of it; his Servants signified, that it was in Obedience to his own Orders, they had made his Bed in that manner; and that he would scarce, tho' in so weak a condition, admit of any help from them; and had also desir'd his Wife, for his, as well as for her own greater comfort (being he saw she suffer'd

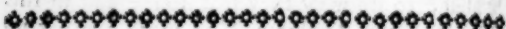
very much to see him in that condition) that she would not come to him; but leave him to make the best use he could, of those few moments he had left. Brother *Clare*, tho' pleas'd to see him, as Mr. *Ruiffon* also seem'd to be with his Visit, yet was troubl'd to see him so ill accommodated; and therefore beg'd of him, to accept at least of such helps and conveniences, as that dangerous condition he was in requir'd, that might conduce both to his ease in his sickness, and contribute also to his recovery; for the manner he had order'd himself to be treated, could not but much augment his distemper, which of it self was already too great. To all which he reply'd, *That could he be without those conveniencies he still had, he should be very glad; and if he did but know what comfort he receiv'd by the want of those he had depriv'd himself of, he would rather press him to quit those he had left, than desire him to admit of others; and then asked Brother Clare, Whether he thought the Inconveniencies he suffer'd were comparable to those which our Saviour had suffer'd, for his sake? And farther aver'd, That the only trouble he now felt, was, that he could not suffer more at his Death; to express his Love to him, that dyed with so much pain for him upon the Cross.* He expressed this with such a chearful and unconcern'd Countenance, as made Brother *Clare* not think him to be in that danger, that others thought he was in; otherwise he would have given himself the comfort and advantage of being present at his Death: Which happen'd the same Night he left him. He giving no less evidence of his Vertue

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at his Death, than he had done in his Life; not only by a perfect Resignation to Gods Will in suffering it; but by earnestly desiring, as St. Paul did, *To be dissolv'd, and to be with Christ.*

Perhaps the occasion of this great Friendship, he exprest both to Brother and Sister Clare, proceeded from those Inclinations he found in himself, to do what they had done; and in this without doubt Almighty God made him a kind of living Martyr; even by the too great Affection of the Person, he loved most in the World (I mean his Wife) who out of the tender Affection she had for him, never would give her consent, for their retirement into Religion; tho he had frequently desir'd it, with very great instance: And this kind cruelty of hers, was doubtless so great a cross, as nothing but his Love to Gods Will could sweeten, and render supportable: The truth of which he one Day confidently discover'd to Brother Clare; for discoursing with him about the happiness of a Religious Vocation, he told him in Confidence, *That it was a double favor, that God had bestow'd upon him, in giving him such a Vocation, in the State he was in; and at the same time affording him, the means of putting it in execution, by giving his Lady the same inclination.* God indeed, says he, *has been so good as to grant me the first, by letting me see the happiness of a Religious State, and giving me very earnest desires of entering into Religion; but as yet he has vouchsafed to give me little hopes of putting these in execution; not perceiving he gives the same to my VVife; and added, that he*

found it very hard to receive such a Mortification, as a refusal was, to so advantageous a request, from a person he so intirely lov'd, and who also refus'd it out of a Motive of love to him; wherefore he thought this so great an affliction, as 'twas impossible for any one to conceive the greatness of it, that did not actually feel it.



## CHAP. IX.

*A remarkable passage of her burning her Picture, a little before her Death.*

**T**IS a common Axiom in Philosophy, that motion (for example, in a Stone cast down from a high place) the nearer it comes to the end, or Center to which it tends, the more swift it is. Sister *Clares* example seems to prove, that the same Axiom holds no less in Moral than in Natural Philosophy; for thô from her first Conversion to the Catholic Faith, and her entrance into Religion, which immediately follow'd the other, she never stopt; but still made a constant and continual progress in Perfection; managing each pretious moment of time to the best advantage, to prepare her self for a happy Eternity; still advancing towards her end and Center of her affections, God himself: Yet there is one instance of her Zeal, that happen'd a little before her Death, which manifestly proves that the

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the nearer she approacht her end, the swifter progress she made; and tho perhaps what I am about to relate, may at the first sight appear to some less considerable; yet whosoever shall rightly weigh it, cannot but be of my opinion, that it far exceeded the other actions of her Life; expressing a strange fund of Humility, Contempt of her self, and solid Piety; which also evidences that the lower she hereby debast her self, in her own thoughts, the higher she was rais'd in Gods esteem, and in a very short time mounted to such a hight of Perfection, as deserv'd immediately to be Crown'd.

Brother *Clare*, long before he, or she had any thoughts of Religion, had procur'd her Picture to be drawn in Miniature, by that famous and renown'd Artist Mr. *Cooper*, which being extreamly well done, and very like her, he caus'd to be set in Gold, with a Cristal before it. This Picture he sent to her with other things to *Graveling*, supposing she would bestow them upon the Children: As soon as they came, she beg'd leave to dispose of the Picture; Mother Abbess thinking she desir'd this leave, that she might give it to one of her Children, told her she might dispose of it as she pleas'd; she had no sooner obtain'd Mother Abbesses consent, but she presently endeavour'd to get the Picture out of the Case; and what a Workman could scarce have done with Tools in a Quarter of an hours time, Providence helpt her with a Pin only, to take out in a moment (even to her own admiration,

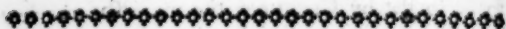
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ration, as she afterwards declar'd) and lest her design should be discover'd, before she could meet with a conveniency of burning it; she immediately scratcht the Face all over with the same Pin, with which she had taken it out of the Case; and as soon as she came to the Fire, so dextrously threw it in, that none perceiv'd it. Not long after, Reverend Mother Abbess asking for the Picture, Sister *Clare* ingenuously told her what she had done with it, having had her leave, to dispose of it as she pleas'd: And Brother *Clare* hearing also she had burnt it, and some time after Expostulating with her, for having depriv'd the Children of so comfortable a Treasure, as that would have been to them; she made him this Answer, *That she was sorry she had done what she found was displeasing to him, which he would not have disapprov'd had he reflected how fit it was, that the Picture, of what she had taken so much Pride in, should come to no better an end, than the Original deserv'd; Ingeniously covering and excusing one act of Humility with another.* This seem'd to be the last Action that God Almighty had reserv'd, for the compleating of her Crown; for the very Morning that the Coppy thus perish'd, the Original was seiz'd on by her last Sickness, as if the Humility she had express'd in burning her Picture, had obtain'd of God to perfect the Original, and render it more like his own Image, by calling her to his Beatifical Vision; St. *Iohn* assuring us, *We shall be like him when we shall see him as he is;* Providence also hereby manifest-

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manifesting, that the more earnestly she desir'd to be forgot by Creatures, the more she was remembered and rewarded by her Creator. So that whilst Sister *Clare* thus fervently endeavour'd in a little time, to make up a great Crown, by a faithful practice of all Vertues; especially, of a profound Humility, the foundation of them all; Almighty God, as I before hinted, design'd to put a Period to her Vertuous course; judging it time to reward the labors of so Penitential a Life, as her love had caus'd her both to undertake for his sake; and to make such wonderful progress in, as I have recounted: Whereby she deserv'd the Encomium, which the Holy Ghost gives a fervent Soul, *Viz.* that she had consummated or heapt together in a short time, so great a stock or Treasure of Vertue and Merits, as others in a long time, even in many Years were not able to obtain.

C H A P.



C H A P. X.

*The Foresight God gave her of her Death, her concern for her Fathers Conversion, and her Letters to him about it.*

THE reward that God often bestows upon persons of an extraordinary Piety and Virtuous Life, is a foresight and knowledge of their Death; both to animate them to spend the short time that remains, to make up their Crown with greater fervor; and the better to prepare themselves for this change, by a frequent Resignation, and ardent desires of a happy dissolution, that ends in the beginning of an Eternal Union with himself. 'Tis probable, as we may gather from that which follows, that God had bestow'd this favor upon Sister Clare; for whom Reverend Mother Abbess being much concern'd, by reason of the accident which that Morning had happen'd to her, of falling into a sound in the Quire, (she having no less kindness and tenderness for her, than her Predecessor had) went to Visit her in the Infirmary, whether she had order'd her to retire her self, to try if she could repose; thinking nothing better for her: Where finding she had got two or three hours rest, Mother Abbess was much comforted to see her so extraordinary



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extraordinary chearful, as she seem'd to be; hereupon she told her, she thought the worst was now past; and exprest how comforted she was to see her so well. She smiling told Mother Abbess, That she thanked God she found her self ready and most perfectly resign'd to embrace his Holy VVill in all things, and therefore had no apprehensions at all of Death; nay, if she could desire one thing more than another, it would be rather to die, than live: And that which now comforted her, was the thought that this would be her last Sickness. Reverend Mother Abbess earnestly desir'd her to lay aside these thoughts, telling her there was not the least appearance of any danger of Death; and that she hop't soon to see her as well again, as ever she was in her Life: But she Answer'd with a smiling Countenance, full of comfort and conformity. Dear Mother, God has now decided a Question (which I have often thought of with no small trouble) Viz. VVhether Brother Clare or I should die first? For knowing how great an Affliction, the Death of either would be to the survivor; and diffiding in my own strength and ability to bear such a cross; and on the other side compassionating the affliction, which I am sure he would suffer, I durst never beg the one, or the other. But now it is Gods VVill that I should go first, and this Sickness is to carry me to my Grave. I doubt not, but his Infinite goodness, who designs to give Brother Clare this Cross, will also give him strength to bear it. This passage alone is an undeniable Argument, as I said before, of her being a Favourite of Heaven, and evidently shews the great Union she had with God in Prayer,

Prayer, and is a signal token of her great Conformity to the Will of her Heavenly Father.

After she had imparted this sad and Prophetical News to Reverend Mother Abbess, her Fear grew more violent, which finding a Body so exhausted and broken, it soon got the Mastery over Nature, and render'd her unable to take any farther care or charge of her Children; yet did not hinder her from prosecuting her Pious endeavours for her Fathers Conversion; by making use of that little strength she had left, to Write at different times the following Letter.

S I R,

**M***Y true and Passionate desires for your happiness, cannot be lessen'd by any severity of yours, nor can your silence frighten me out of the concern, I ought to have for your felicity to my last breath. The dayly experience I have, of the comfort and happiness that there is, in being in the true Catholic Church, breaks my heart to think that you are out of it; and that I am yet so uncertain of meeting you in an Eternity of Joys. O let it not be so any longer, the ways to God are sweet and easie, and you'l never find comfort, seek it as long as you please, but in God. You would*

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would pardon me this presumption I allow my self; if you saw my heart, and Tears which almost hinder me from Writing this Letter; and I am sure they would move your goodness to a compliance with my request, in vouchsafing me an Answer; which I shall receive on my Knees with inexplicable joy, if it please God that I live till it comes. I humbly beg your blessing, and my Ladies, for the Children and

Your unworthy Child,

CLARE of JESUS.

Not long after she had Writ this Letter, a good occasion offering it self by a Gentlemans passing through Graveling, who going for England, undertook to deliver a Letter to her Father, with his own hand; she took the pains to Write again, being mov'd to it by the thoughts of her own approaching Death, as well as by the news of the Death of several of her Fathers Neighbours and Relations, which put her in mind of what might happen to him, and how unprepared he was for it.

S I R,

S I R,

**W**Hilst I was making a strict inquiry, how I might speedily, and securely send you another Letter, in hopes that before I die, your goodness would move you to vouchsafe me the comfort of such an Answer, as my heart most passionately longs for; Providence was pleas'd to bring a Gentleman this way, who has kindly offer'd me the safe conveyance of this Letter into your hands; Wherefore, tho I very lately troubl'd you with one, and thi Writing in the weak condition I am in, gives me a great deal of pain; yet that of the Body is nothing in respect of the pain my Soul suffers; as often as I reflect upon the danger yours is in; and that the Eternal happiness of that, depends upon the uncertain moments of this transitory Life. Wherefore Dear Sir, once more upon my Knees, I humbly beg your Blessing, which perhaps will be the last time I shall ask it, and also beg the comfort of hearing of your health, which I hope is good, tho I thank God mine is at present in a very low condition; his Divine Will be done in me, who does all things for the best. Alas Sir, when I consider that we are all Mortal, and that there is an Eternity of Happiness or Misery that attends us; how can I refrain from being  
thus

thus troublesome ? Since I know not how soon that change may come to you, which I have reason to expect will soon happen to my self; and which I lately heard, has arriv'd to several of your Neighbors; who tho' young, and (as I fear) far from the thoughts of it, are now but Dust. How then can the pain that my Heart feels be conceal'd? Or indeed, how can I express what I feel, till you are out of danger; and in such a condition, as Death may be welcome to you, whenever it comes? For God's sake Sir think of it, surely such a number of Martyrs, and Learned Confessors, have not despised the World, and suffer'd, for nothing; Oh no, God speaks to us in every thing, and all the Benefits that we receive, every moment proclaim his goodness; who requires nothing but that we Believe, be Sorry, and be Saved. And when we do believe in, and love Iesus Crucified, that we hate our selves for having offended so much love: Having done this, what he requires for our Repentance, instead of seeming hard, will prove sweet and easie. And so I doubt not but it will to you (Dear Sir) if at my humble request you will do this; and that you will find such a joy and comfort in the doing it, as all your past Life could never afford you. Behold me now therefore prostrate (if I could) below the Feet of all Creatures, and even the Earth it self

self, to beg of you for Christs sake, not to deny my request, of retiring your self two or three Days, to consider the Truth of things; and to take to heart your Eternal concern. If I were dying you would not deny me this; and I know not how far I am from it at present, being very ill of a languishing distemper; which I fear will end in Death. And therefore I beg it of you, as my last request; with all the tenderness and earnestness, my Soul can express; assuring you, that your grant of it will be as dear to me, as the Life you gave me. Pardon my too great boldness; I beseech you, for tho I would not for the World willingly offend you, yet I cannot avoid making this presumptuous request (as I fear you will think it) Dear Sir, my heart is too full of Affection, Respect and Concern for you, to be silent where your Eternal happiness is in so eminent a danger. I humbly beg my Ladies and your own Blessing for

Your Poor Sick Child,

CLARE of JESUS.

C H A P.

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C H A P. X I.

*Her Interior sufferings, in time of her sickness, and the effects of her Childrens Visit.*

ONE would have thought that the infinite goodness of God, which permits him not to be behind hand with his Creatures, seeing her in the interior affliction she suffer'd, upon account of her Father, as the foresaid Letters sufficiently express; as well as the exterior she felt from her Sickness, and a want of those helps to bear it, which the Austerity of her Order permitted not the use of, and which her love for him had therefore made her choose, loving suffering above all things in this World, because it was the best expression she could make of her love to him: I say, one would have thought that the goodness of God would have mov'd him to temper, and sweeten these great afflictions, with some interior comforts; but it happen'd, that his Providence dealt quite otherwise with her, not out of a want of Love, but out of an abundance of it; who, seeing the fidelity and courage, with which she serv'd him, and her constant Conformity to his Divine Will, even in the hardest things; and knowing also, what an Eternal weight of Glory, these momentary sufferings gain'd for her, and  
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that the more pure her sufferings were, the greater also was her gain; seem'd to withdraw himself, together with all interior comforts that accompany a sensible feeling of his presence, so intirely from her, that she thought he had totally abandon'd, and forsaken her; tho' still he resided in the secret of her heart, and invisibly assisted her to bear this most sensible affliction. Declaring one Day these her sufferings to a Sister that came to Visit her, who was a great confident of hers, she desir'd her to Pray for her, that she might intirely abandon her self to Gods Will; and signified to her how great an addition it was to the Mortification her sickness brought with it, that it depriv'd her of Religious observance; especially, that of the Divine Office. Another time she express'd her self to those that Visited her in the following manner. *Happy are you dear Sisters, that can assist in the Quire amongst those Seraphims (for so she call'd the Religious) in praising and loving God, and can still be punctual in the performance of all other things, that Religious Observance requires; alas, we never know a Benefit till we are depriv'd of it. How happy was I when I had strength and abilities to perform, what our Rules require; but not justly acquitting my self in the performance of them, God has justly placed me here, and taken that happiness from me; to whom I humbly submit; for I know his Infinite Wisdom thinks it best to have it so, his Holy Will be done: Adding moreover, That it seem'd to her, since she had left these exercises, as if God also had abandon'd her; and that she had nothing now to comfort her self withal, but the thought that*



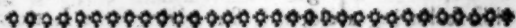
he treated her no worse then his own Son, whom also he had abandon'd for her sake; all therefore she was able now to do, was to unite these her interior sufferings and derelictions, to those he suffer'd upon the Cross, when he complain'd of his Eternal Fathers forsaking him; and beg'd of them to assist her with their Prayers, that she might bear this tryal, as she ought, testifying, that the pain it occasion'd was so great, as that it had made her almost insensible of her exterior sufferings, neither feeling the pain of her distemper, nor tasting what was given her to Eat. One of the good Sisters thinking to give her ease in these her sufferings, at least for some little time, desir'd she would admit of a Visit from her Children; but she knowing, how much her indisposition had chang'd her from what she had been formerly, was unwilling; for fear she should not have strength enough to maintain that equality of mind, which she had till then express'd in such like occasions; yet after much intreaty she gave her consent, that they should be brought to her; no sooner were they come to the Bed-side, but she fell a weeping. This unexpected accident made them presently be taken away from her, and after they were gone, the Sister asked her, the cause of her Tears, she answer'd, 'twas my tenderness that made me VVeep, being well I had often much to do to forbear the expressing the sentiments of a Mother; but now being overcome by sickness, I cannot overcome my self. Then the Sister asked her, How she had attain'd to that great Mortification, and conquest over Nature? She reply'd, That from the moment she left Brother Clare, all things, but God were displeasing to her, and

that the Children putting her in mind of that other Sacrifice, which she had made to God, caus'd her a new to settle her Affections upon her Creator, which by the assistance of his Divine Grace, could not be alter'd by any Creature. Perhaps the thoughts, that this was the last time she should ever see them in this World, and that they were to be left to the care of strangers, or else expos'd to a dangerous Education by their Protestant Relations, might occasion her tenderness in this Visit, which she overcame in the next, in which the Children were also taken from her, upon account of their own, and not of their Mothers Tears. As soon as they were out of the Room, Mother Abbess asked her, If she were not troubled for them, No, said she, I bless God not in the least, for I have long since given them into his hands and powerful protection, who I am sure can, and will take care of them.

Without doubt (as the Religious took notice of before) she had as great a Tenderness for her Children, as a Mother could have, and yet she was so much Mistress over this passion, as she seem'd to have none at all for them, which made one of the Religious once tell her in Recreation, That she would be much above her in Heaven by reason of the great Oblation she had made; To whom Sister Clare Answer'd, It is you dear Sister, that will meet with the highest place there, for having given your self to him, when you were Young, making him your only Spouse; upon which the Sister reply'd, And do you count it a small thing to leave Brother Clare, and your two Angelical Children? Here her Humili-

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ty would not let her own the greatness of the gift, yet her love to God forced her to make this acknowledgment. In leaving Brother Clare and my Children, I cannot say that I have left nothing, and then smiling said; God deserves greater Sacrifices Dear Sister, than we can make him.



CHAP. XII.

*Another tryal God gave her to compleat her Crown.*

**T**IS a strange and wonderful Paradox, that affliction should be a mark of Love; yet the Divine Wisdom, Truth it self has declar'd, That God Chastises those he Loves. If this therefore be true as certainly 'tis, his Love to Sister Clare was very extraordinary, who gave her so many marks of it, by sending her so many afflictions: But one comfort she exprest to have still left, was, that she should die before Brother Clare; but God would not permit her long to enjoy this neither; and would also give her this tryal, even when she was in so very weak a condition, as made her less able to bear it, Viz. the suspicion of Brother Clares Death, which happen'd from his unwonted silence to several Letters she had Writ to him, and in some of them about the Children's concerns, which she knew he would not fail to Answer by the first op-

portunity; and because she was disappointed in this, she imagin'd, that he was dead; and under that conviction suffer'd as much, as if he had been truly so; yet she silently underwent this hidden affliction for a long time with that courage, as not to discover any outward sign of grief at all; till at last her want of strength, forc't her at least to a change of Countenance, caus'd by this following accident. She giving some Letters which she had Writ to Brother Clare, to send by a Father that was going to Liege; the Sister that was to carry them to the Father, finding them open, desir'd her to Seal them, upon which proposal they discern'd a more then ordinary change in her Countenance; which proceeded, as afterwards she own'd, from the Confirmation this action of the Sister gave to the suspicion she before had of his Death; she believing that to hide it, such care was taken that she should Seal her Letters. This certainly was one of the greatest trials that could befall her, or that could call her constancy in the love of God to a more than ordinary Test. If you desire to know the conflict she felt, and how she behaved her self in it, take it in her own words, as I find amongst her Papers, she gave account of it to her Ghostly Father. *The Combat I had, and how I wholly offer'd up Brother Clare to Almighty God, which I beseech him, our Blessed Lady, and all my Patrons and Patronesses, to assist me to keep: I by Almighty Gods Grace resolv'd to make this Sacrifice to his greater Honor and Glory; and when I heard the Mass Bell Ring, my heart trembl'd, and I was all*

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in a Commotion; the first thing as I remember I did was to fancy him dead, and so I presented him at our Blessed Ladies Feet, and beseecht her to offer him up for me; I beg'd also the ayd of St. Bruno and St. Teresa, and then I resolv'd never to desire to see him, and if he should come, never to look on him, to put him clearly out of my heart, to be no more concern'd in him than a stranger; then it came into my mind to behold him dead, and to say to Almighty God I was glad of it, and would have it so, since he was pleas'd to have it so; but this cut my heart into a thousand pieces: Then I resolv'd I would never give my self any pleasure, in talking of him or suffer my self to feel that contentment in hearing of him, or from him; then I resign'd my self, that he should persecute me, and that he should have no concern in me, then I presum'd to take our Savior for my Spouse, and resolv'd to go to him and complain in all my troubles, as I us'd to do to Brother Clare, to rejoyce to hear him prais'd or well spoken of, and so perfectly turn the stream of my affections intirely to our Savior; but then I thought how durst I take our Savior for my Spouse, I was not pure enough for that; this kept me back and dasht all my joy; but methought, howsoever, tho I did not feel that quietness I hop't, yet he would accept of me; and so I presum'd to do it. Then again methought I must never speak of that affection we had for one another, which I resolv'd never to do; then God enabl'd me to make an act of resignation to his Death, for I am sure I could do nothing of my self; so that now I go imagining him dead, and I will strive to think there was never such a Person. After this I resolv'd to confirm all this by Vow, if my

director approv'd it, which he did; and said, if our Savior would not take me for his Spouse, he would be pleas'd to take me for his hand-maid; and that was Honor enough.

All Glory, Praise and Honor, be to my good God. In all this time I suffer'd what cannot be express'd, and these things came into my mind without stopping, as if some one had presented them to my thoughts to torment me. God be thank'd for all.

The great kindness she here expresses for Brother Clare, gave her without doubt the chief cause of that trouble, which the apprehension of his Death occasion'd; but that which extremely augmented this affliction, was the confirmation that this apprehension gave her, of the truth of another suspicion (which as I before mention'd had extremely afflicted her) that she was left and abandon'd by Almighty God; perceiving her self desud'd, in two points she thought God had revealed to her, viz. her dying of that sickness, and that she should dye before Brother Clare: She now perceiving Heaven had decided the Question, contrary to what she had before communicated to Reverend Mother Abbess. In these continual convulsions of doubts and fears, she remain'd for about two Months, in a very languishing condition of health; and during all that time, had an occasion of making as many Sacrifices of Brother Clare, as she had thoughts of him. And it seem'd to be a more than an ordinary effect of Providence, that so many Letters should meet with so unfortunate miscarriages at this time; for tho' Bro-

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ther *Clare* receiv'd, and Answer'd every Letter she Writ; yet not one of his Answers came to her hands; Almighty God foreseeing what an addition would be made to her Crown by this interruption of Correspondence; by reason of the infinite acts of resignation she daily made to Gods Holy Will, in bearing his suppos'd Death, with so singular and invincible a patience, even in that low and weak condition she was in, her forces seeming to be quite exhausted; yet neither by sighing, or any other exterior Mark of grief, did she ever give any sign of this interior sorrow she suffer'd; which without doubt was the greater, the more it was suppress'd. Perhaps we had never come to a perfect and intire knowledge of this great and sensible affliction she so courageously underwent (tho her Paper mentions part of it) had not Mother Abbess, when one Day she came to Visit her, accidentally askt her, whether any thing troubl'd her; bidding her tell her, if there did: When behold the love she had for prompt Obedience, overcame that, which before she had express'd for silent suffering; for without any more ado, and without the least passion, she told her, *Dear Mother I believe Brother Clare is Dead, which I suppose out of too much kindness and Charity towards me, you endeavour to conceal from me, knowing how unable I am to bear so great an affliction; but if God please to have it so, his Holy VVill be done, he who gave him to me, and now gives me this cross by taking him from me, knows what is best for me; whose goodness, as I confide, will assist me to suffer, whatever his*

*Wisdom thinks best to ordain.* Mother Abbess us'd the best Arguments she could to convince her, that her apprehension was without ground; but Sister Clare insisting upon his silence as an infallible argument of his Death; Mother Abbess could not so well Answer it, having receiv'd for a long time no Letters from him; but was forc'd to leave her still in a doubt and apprehension, that what she suspected might be true. But the next Day there came a Packet of Letters from *Lige*, which Mother Abbess no sooner receiv'd, but she carry'd it with all speed to Sister Clare; telling her with a great deal of joy, that she had brought such a convincing Argument along with her, that Brother Clare was not dead, as she could not give her the last time she was with her; *Viz.* a Letter she had just receiv'd from him to her. She receiv'd this welcome news with a great deal of joy, declaring it was a double comfort to her to find he was in good health, and that the strong inspiration she had receiv'd of her dying before him, that she had also inform'd her of, prov'd no illusion, as she fear'd it had been: But added that the Letter came too late for her to be able to read it, or indeed, to hear it Read at present, finding her Head so weak, as that she could not attend to it; nor indeed was she afterwards so well as either to desire any one to Read it, or did any one think her in a condition to propose the Reading of it to her: And 'tis most probable, her desire to the very last, of seeking her greater Mortification in all things, as well as the memory



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of the Vow, which with her Confessors permission she had made, *of never giving her self any satisfaction in hearing of him, or from him*, made her take the pretence of her weakness, to deny her self the satisfaction, which hearing the Letter would have given her. Tho' the truth is she was extremely weak, her strength dayly diminishing, tho' the Doctor did not apprehend her so near her Death as in reality she was; she never expressing to him, or to those that attended her, any thing at all of what she felt or suffer'd; and therefore all that he could frame a judgment from, were the guesses of others, as well of his own from her pulse; which having been weak and low for a long time, he thought she might still hold out a good while; tho' he believ'd she would never recover from that sickness. The only concern she had now left, was for her Fathers Conversion, and what would become of the Children after her Death; which the thoughts of Brother Clares Death, had for some time hinder'd her from thinking upon,

## CHAP.

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### CHAP. XIII.

*Her concern for her Father and Children.  
She seeks her greater Mortification; even to  
the last. The Declaration of her satisfacti-  
on in her State of Life, a little before her  
Death.*

**T**He concern Sister Clare had been in, for the sup-  
posed Death of Brother Clare, and fright of  
her own being deluded, had for some time made her  
forget her concern for her Father; but no soon-  
er were those apprehensions taken away, but this  
return'd, together with the apprehension, lest  
after her Death, her Father should endeavour to  
prosecute his design of getting the Children into  
England; and there, perverting them from the  
Catholic Faith, bring their Souls into as danger-  
ous a condition as his own was in: But now not  
being able to Write her self, she desir'd one of  
the Religious to Write, what she would dictate  
to her, which she did in the following words.

S I R,

S I R,

Being at present, unable to Write my self, I am forced to make use of anothers hand, to beg with my last breath, a continuation of your kindness to me, after my Death, by giving your consent that my Children may be brought up in the place where they now live; and that you would also please to reflect how unsafe the Religion you are of, is to dye in; and think before it be too late of your Salvation. This I crave of you for the bloody Passions sake of our dear Savior.

Your poor Child,

TREVOR HANMER.

At the beginning of her Letter, she seem'd pleasant and chearful, but before she came to the end of it, the sadness of the subject, had made her Heart also sad; this Letter tho' short, is very expressive of her constant affection to her Father, and concern for her Children; wherein she to move him the more to grant what she asked, made use of the most powerful Motives of our Saviors Passion, and his own Affection; which she endeavour'd to stir up, by subscribing it with her Maiden Name.

Being

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Being in this weak condition we have mention'd, notwithstanding the interior and exterior afflictions she suffer'd, she had not forgot or left off to Mortifie her self; for she still practis'd it upon her dying Body, out of too unreasonable a pursuit (I know not how to term it) of self denial, and suffering; refusing to ask that assistance which her condition requir'd, but would sometimes lye three or four hours, and very often for an hour, with that stilness and quiet, that one could not discern whether she were living or dead, unless by her breath. And all judg'd it to be no little pain, for one in a Feaver to live so long, without any manner of refreshment, or change of posture, which the Religious were still ready to give her; but she never askt, nay, would scarce accept of when offer'd, unless by Obedience. This render'd the Religious rather sharers in her sufferings, than inabl'd them to give her any comfort or solace in them. And from this, all that attended her were assur'd, that she treated her Body in her sickness, with no less rigor, than she did in her health; and that to her last breath, she kept inviolably that purpose I find amongst others in her own hand.

*For the love of God I will ever deny my self whatever is pleasing to me, tho' lawful for me; and endeavour as much as Holy Obedience will permit, to do all such things for his sake, as shall be most contrary to my nature. Let all Creatures love, praise, and honor, Jesus Maria, Joseph; but let me be confounded.* A brave

## The Life of the Lady WARNER. 255

and Heroical resolution; in which she express the constancy of her Love to God, and contempt of her self. A few days before her happy Death, some of the Religious, in the presence of the Doctor, compassionated her present weakness (for her Spirits were almost exhausted, and her strength quite spent) but the Doctor Answer'd, That 'twas no wonder to see her in that condition, by reason of the many Austerities and Mortifications she had undergone, and chiefly the violent combat she had often had with Nature, of which he found evident Symptoms in her Body. Sister Clare hearing this, and thinking that some might infer from hence, that all her Life in Religion had been troublesome and uneasy; to remove this suspicion, and to undeceive those that were present, especially the Doctor; call'd God to Witness these following words. I have so much content and satisfaction at present, and always had in this State of Life, that I voluntarily took upon my self, as that were I again as free to choose as ever, I would embrace This very condition and State of Life and no other. Tho' this was the last, yet 'twas not the only time she had signified her satisfaction in Religion, and then also express'd a dislike to her former condition; for being asked, what mov'd her so to Mortifie her self? She Answer'd, That the Love she ow'd to God, made her esteem all she did and suffer'd as nothing, and render'd all the hardships of her present Rules most easie and pleasant; adding, That what is suffer'd even in the strictest Orders, is nothing to what many VVorldlings often suffer, even when in outward appearance they seem most happy. A few

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A few hours before she dyed, she desir'd that several Candles might be lighted, and put within her Curtains, which all wonder'd at; because she had before expressed a difficulty and unwillingness to see any light. But it seems that Almighty God mov'd her to desire this faint Representation, of that Eternal Light she was going to possess: For she immediately after with a smiling Countenance declining her Head in Mother Abbesses Breast, without the least groan or sigh, gave up her pure Soul into the hands of her Creator, about Seven a Clock at Night, upon the 26th. of January; and as she had liv'd in a constant practice, so Providence would have her dye, in the bosome of Obedience; wherefore we may truly say her Death Answer'd her Life, she lived a Saint, and so she dy'd.

## The End of the Third Book.

THE  
LIFE  
OF THE  
LADY WARNER.  
In RELIGION, Sister CLARE  
of I E S V S.

THE FOURTH BOOK.

CHAP. I.

*Marks whereby God gave evidence of her Ver-  
tuous Life, after her Death.*

**T**HE bounty and liberality of God to his Servants is such, that as they give signs of their Love towards him in their Life, as well in Body, as Soul; so he often exprests marks of his after their Death, not only to their Souls in Heaven, making them partakers of his  
R. Beatifical

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Beatifical Vision; but also extends such marks of his Love to their Bodies, still in this World, as may signifie to us, the happiness of their Souls in the other.

This he expressed to Sister *Clare*: Whose Countenance after her Death retain'd so Angelical and Ravishing a sweetness, as made all the Community, which came with sad hearts to Visit her Corps, return with joy; it giving not a delight only to the exterior Senses, but also an interior comfort to the heart; which extraordinary effect could be Communicated only by God himself; and that it might appear so, he gave such a very particular evidence as follows. Her Children heard not of her Death till the Morning after she dyed; but they no sooner had notice of this sad news, but they broak forth into such a passion of crying, as there was no pacifying them, by all the Caresses and kindness they could shew to them; wherefore, Reverend Mother Abbess, experiencing in her self what comfort she found, when she came to Sister *Clares* Body, tho' before much afflicted; and finding several of the Religious to express, that they had experienc't the like; sent for the Children into the Quire, where her Body lay expos'd, hoping they might find the same; and by this means become pacified, which all other endeavours could not effect: Nor was she deceiv'd; for behold what an extraordinary effect of Gods Power appear'd in this moving circumstance; the Children coming into the Quire  
in



## The Life of the Lady WARNER. 259

in a vehement passion of crying, as soon as they beheld the Object of their grief, their dear and Dead Mother, this sight which ordinarily increaseth passion, so moderated theirs, that they were immediately pacified; and the sweetness that still remain'd in her Countenance, mov'd them to run to her Body, and express the same Caresses, by embracing and kissing her, as if she had been living; nor were they surpriz'd to see no return; since she in that respect had us'd them to it in her Life time, as has been said: After this they kneel'd by the Body, praying for half an hour, without so much as shedding a Tear, and return'd as pacified as if nothing had happen'd; not only to the astonishment of the Religious, but even of themselves too, as Young as they were: Wherefore they asked their Maid the reason, why before they went in to see their Mother, they could not forbear crying, and that now they could not cry for their Lives?

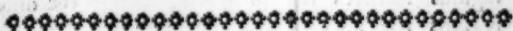
Reverend Mother Abbess, finding this Angelical Air, and sweetness continue in Sister *Clare* of *Iesus's* Countenance, resolv'd to repair the loss that her Humility had brought upon the Community, by burning her Picture. Wherefore, she sends to *Dunkirk* for a Famous Painter, that then liv'd there, who looking upon her, wonder'd to see no decay in her Features; but only that they were without motion and breath: He said that he had been call'd to draw several Ladies, after their Death, but that he never met with the like. Yet as great an Artist as he was,

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his piece as the Religious testifie, came far short of the Original, and only gave cause of a continual resentment for the loss of that, which *Cooper* had so admirably drawn to the Life; And that this Painter might not pretend want of time for doing it, the Body lay expos'd three days in the Quire: Which in stead of sending forth any less pleasing smell, fill'd the Quire, and Church also with such a perfume, as all wonder'd at. But 'twas not strange, that her Vertuous Actions (which she endeavour'd to conceal in her Life as much as she was able) should now begin to blossom, and send forth their <sup>TH</sup>Odours after her Death.

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C H A P.



C H A P. I I.

*The Points of her Funeral Sermon, in short,  
together with her Burial, and Epitaph.*

**T**HE Fourth Day after her Death, Reverend Father *Seraphim* a French Capuchin, and Excellent Preacher, as well as experienced Director of Souls. Who had been earnestly desir'd, and had kindly undertaken to make her Funeral Sermon, came to perform his promise; and to testify to others, what in several occasions, in which he had treated with her, he had been Witness of himself; especially at that time, when she had particularly desir'd to advise with some experienced person, that was not of her own Nation, about her removal from *Graveling*; fearing the *English* she had consulted, might be too much byast with a National affection, and upon that account, might dissuade her from going amongst Strangers; but he prov'd to be of the same sentiment with Reverend Father *Worsley*, and other *English*, she had advis'd with in this point; and assur'd her, that it was a pure Temptation, tho' the Enemy had cunningly Cloak't and cover'd it with the specious pretence, that she should find more Mortification, and less esteem among Strangers, than she receiv'd

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from those of her own Nation; and these courageous Motives she propos'd, being the only reasons she alledg'd for her removal; mov'd him to make choice of his Text, out of the 31<sup>th</sup>. Chapter, of the *Proverbs* and 10<sup>th</sup>. Verse. *Who will be able to find a Courageous Woman?* In his Exordium he signified, that Providence had given him a happy occasion of presenting them such an Example of a Woman, as the Wisest of Men, King *Saloman* sought so earnestly after, and thought so very hard to be found, and with reason too; Fortitude being so contrary to that tender and timorous temper wherewith Women are fram'd, as 'tis very extraordinary, and almost supernatural to meet with this Vertue in that Sex, they being more inclin'd to Devotion, than Courage.

He excellently prov'd the Courage of Sister *Clare*. *First*, By her Conversion to the Roman Catholic Faith. *Secondly*, By her quitting the World. *Thirdly*, By her choice of so severe an order, the severity of which was so far from lessening her Courage in supporting it, as it rather serv'd to push her on still to desire greater, than what that severe Life afforded, which were the three Points of his Sermon.

In the first Point he prov'd, that in her Conversion she overcame interest and human respects, (two difficulties that were so great, as that they had not only try'd, but even worsted the Courage of many brave Men) for she generously expos'd her self, not only to the loss of her  
Estate

Estate and Liberty, but of her Life also, and of the esteem and affection of all her Friends, by embracing the Roman Catholic Religion. Because according to the Laws of England, to be Convinc'd to have heard Mass, to have been at Confession, or to have Communicated from the hands of a Priest; is for the first Conviction, the loss of two thirds of ones Estate, or Twenty pound a Month, at the Kings Election; and for the second Conviction, is Imprisonment during Life. The harboring also of a Priest, to be able to practice in ones House the foresaid Devotions in private, to avoyd the foremention'd Penalties, is by the Laws declar'd Felony and punishable with Death; and to be Reconcil'd to the Roman Catholic Faith, is by the same Laws declar'd Treason, and accordingly punish'd as such: Yet she undauntedly perform'd all these, neither did she value her Reputation, but was contented to pass, for unkind, undutiful, imprudent, unconstant, or whatever else the World should judge her to be, and also to loose the esteem and affection of all her best Friends and Relations; nay, even her Fathers too, whose affection she valu'd above her Life, rather than not perform her Duty to God. So that all these powerful Motives of interest or human respects (which he handsomely amplyfied) could move her nothing, but her Courage generously overcame them all.

In the Second Point he prov'd her extraordinary Courage by her generous quitting a most

kind Father, so good a Husband, as she herself us'd to say, she could not have wish'd a better; such fine and sweet Children, so plentiful a Fortune, and consequently all Earthly blessings this World was capable of bestowing upon her; doing this also in the Flower of her Age, in the height of her prosperity. Wherefore says he, *If the VVise Man Ecclesiasticus Chap. 31. Vers. 9. declares, that he who sought not after, nor hop'd in Riches had done wonders, I may say her Courage was wonderful; since she not only not sought, but forsook and quitted, not only Riches, but Father, Husband, Children, and all other happinesses this VVorld could afford, to follow more exactly the Counsels of our Savior, thereby to be the better able to take up and embrace his Cross, and follow him. Which brings me to the third mark of her Courage I promis'd to explicate in my third Point.*

In the Third Point he prov'd, how she express'd her Courage by the choice of so rigorous an Order, discribing the Austerities of it, which she was not content with, but animated with the like Zeal St. Francis Xavarius was, when he cry'd out, *Lord let me still suffer more*, he declar'd how earnestly she had express'd to him her desire to go to a more rigorous Order amongst Strangers, where she might suffer more, and be known or regarded less; all which he express'd after so pathetical a manner, as amongst his numerous Auditory, there was scarce a dry Eye to be found; who by this his Discourse were convinc'd, that tho' they came with a great Idea of her Sanctity, yet it was far short of what they found she was endow'd withal.

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At the end of the Fathers Sermon, she was carried from the Quire, where she lay expos'd in her Habit, down to the Cloyster to be Buried next to Mother *Taylor*, her first Abbess, and great friend as has been before said. It happen'd in the diging of her Grave, that they broke into Mother *Taylor's*, out of which there came a scent no less fragrant than that, which the Body of Sister *Clare* sent forth: Their sweet Odors being thus united after Death, as their Affections had been whilst they liv'd. Reverend Mother Abbess desirous that the memory of her example should continue as long as the Monastery lasted, caused a great Marble Grave-stone to be lay'd over her Body, which Reverend Father *Francis Williams*, then Rector of the Noviship of the *Society of Jesus*, of the *English Province* at *Watten*, adorn'd with this ensuing Epitaph, which I put in the Language in which 'tis Writ upon the Grave-stone, *Viz.* in *Latin*; and also in *English*, that the meaning of it may be understood by all of our own Nation, for whom this Life was chiefly Writ.

Siste,

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Siste, Lege, Mirare.  
Sta, Viator, debitaque lachrymarum tributa,  
Huic perſolve Funeri.

Jacet hic Sepulta  
CLARA de JESU.

Nomen illam haud vulgarem indicat,  
Nobilis ac Illuſtris HANMERORUM Domus

Suam eſſe Progeniem jaſtat.  
Latuit aliquantiſper hæc Stella  
Errorum tenebris offuſcata;

Sed ut poſtea Orbem,  
Orbe ſplendidiore, decoraret.

Nupſit perilluſtri Domino  
JOANNI WARNERO Baronetto;  
Sed cum nil niſi Cælum ſpiraret,  
Cæleſtes affectavit Thalamos:

Sicque conſentiente, atque approbante  
Optimo Conjuge;  
Toro Maritali;

Parentum, & Chariſſimorum pignorum  
Amplexibus poſthabitis,  
De Mundo eſſe deſijt, ut de JESU fieret.  
Hoc Monasterium

Sux Virtutis Theatrum eſſe voluit;  
Ubi ſuave Chriſti jugum  
Ad finem uſque vitæ portans,  
Omni perfectionis genere  
Multiſque Nominibus, CLARA

Vixit

&

Obijt

Anno Domini M DCLXX Januarij xxvi.

Scop.



The Life of the Lady WARNER. 267

Stop, Read, Admire.

Stay Passenger, and pay a due Tribute of Tears  
To this Funeral;  
Here lies Buried

CLARE of JESUS.

Her Name speaks her no ordinary Person,  
The Noble and Illustrious House of HANMERS  
Boasts of her, as their Progeny.

This Star lay hid a little while,  
Clouded with the darkness of Errors,  
That afterwards it might adorn the World,  
With a more resplendent Orb.

She Married the Honourable

Sir JOHN WARNER Baronet.

But breathing after nothing but Heaven,

She Aspir'd to Celestial Nuptials;

And her desires being approv'd, and consented to

By her Excellent Husband;

Forsaking his Embraces, and those also

Of her Dearest Father, and Children;

She ceast to be of the World, to be of JESUS.

She chose this Monastery

For the Theater of her Vertue;

Where she carried the sweet Yoak

Of Christ to her very last breath,

By the Practice of all Perfection

Verifying her Name, GLORIOUS

She liv'd

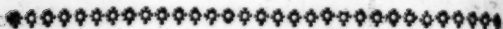
And

Dyed

In the Year of our Lord

MDCLXX. the 26th. Day of January.

C H A P.



## C H A P. I I I.

*The Letter of Reverend Mother Abbess of Graveling, to Brother Clare concerning Sister Clares happy Death, with an abridgement of her Vertuous Life.*

**T**HE Authority of Mother Abbess must needs gain no little credit to what she Writes concerning Sister Clare, as having been very intimate to all her actions and proceedings: For she always looked upon her as her Mother, and with a more than filial confidence had recourse unto her upon all occasions; believing her advice and direction, to be the infallible Rule of Gods Will, whose place she bore; and consequently none can be more fit than she, to give the World her Character.

Mother Abbess then after her Death, Writes in this manner to Brother Clare.

Honour'd Dear Brother,

**T**HE Will of God be ever done, Life and Death are in his Hands, and all Works are perfected in mercy and goodness. I have taken my Pen in hand upon the saddest subject,

that

that could have happen'd to me, or this Community; and were I not resolv'd never to let my Will jarre with the Will of God, I should want resignation to this present visitation, which has depriv'd us of your, and our ever dear Sister, Sister Clare of Iesus; Whom Iesus her dear Spouse called to his Eternal embraces, on the 26th. Instant; Having left us a greater affliction, I am bold to say, than ever any conceived at the Death of their own Natural Sisters. For in her we lost a great light of Vertue, more than I am able to express, since her generous embracing of our Abjections, did encourage us in our Vocations. I never heard her complain, nor repine at our Austerities, but I have often heard her say, that they were too little, and that she did nothing as she ought for the love of God. Her Humility engag'd her to make use of all means to cover her Vertue; yet I cannot frame to my self how any one could have liv'd more perfectly, than she has done these few Years, that she hath been with us. Her perfection appear'd so much in all she did, that it is hard to say in what she was most perfect. I never could see how any one could be more prompt, simple, or blindly Obedient, than she was; and yet she was always accusing her self of her want of it. O how clear sighted are Saints! This made her to say daily to me,

me, when I came to Visit her in her Sickness, that she scarce thought her self Religious, because she had never done any action in her Life time like a Religious Woman. Dear Brother, what great Humility was this? That did so wean her from all self-opinion, when the Life she led was such, as I am sure none can surpass. In her Sickness she us'd to express her Conformity in such like words as these, It has pleas'd God to send me such, or such a tryal, or to deprive me of such, or such a comfort. This shew'd, that she took all from the immediate hand of God, and that her Sickness did not (as her Humility made her believe) rob her, of her former near Union with him, as far as I could perceive; but when he seem'd to withdraw himself from her, it was without doubt the greatest Affliction in her Sickness, and consequently an effect of his Love to increase her Merit. Dear Brother, I wish that you had seen her dying as we did, what profit would you have made of such an example? That God did not think us fit to enjoy any longer. I wish I could do by her, as our Blessed Lady did by her dear Son, lay up in my Heart all the Words and Actions of her Life, as a Rule whereby to square my own. There has been little other Discourse since her happy Death, but of her Vertuous Life; and I wish that it  
may

may always continue amongst us, to excite us to a faithful Imitation of her, as the best means of meeting her once more in Heaven. What reason have we then but to confide in her present happiness? She knew that Heaven suffer'd violence, and therefore resolv'd to be one of those that should take it by force. Whilst she was well, her Life was a continu'd practice of Religious Perfection, and her Sickness was nothing but an encrease of her Merit, because she suffer'd it with so much love and patience. She would often sweetly invite Death, that is dreadful and ugly to most, to come and dispatch and not linger about her.

We are now Writing to all the Convents, as we use to do upon such occasions, to procure Prayers for her; tho' I believe we want her Prayers, more than she does ours; I shall daily beg at her Grave, that she would obtain comfort for you, and that you may bear this Cross with a resign'd Patience. Our whole Community is full of Affliction, and I hardly see what I Write, my Eyes are so full of Tears, I wish they may Redcem yours. As for her two sweet Children, if you please to intrust your dear Sister and me with them, by Gods Grace, they shall never want a Mother, in what lies in my Power to serve them; and I shall always look upon it as an obligation, and  
pledge

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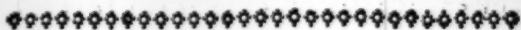
pledge of that Treasure their dear Mother; whom God has been pleased to deprive us of. I must confess my Weakness in not well bearing so great a Cross, and our Community is in such a melancholly temper, that we are incapable of giving them any comfort upon her death. For this reason I sent for Reverend Father Rector of Watten, who has acted the part of a Comforter, both to them, and us. I keep her Beads, Reliquary, and Profession Ring, which she so highly esteem'd, for you to dispose of; who I hope this Summer will give us a Visit, which will be the greatest comfort, that your sweet Children, and this Community can receive, especially my self, who am Dear Brother,

Graveling January  
27th. 1670.

Your obliged and  
humble Servant,

ANNE BONAVENTURE, Abbess.

CHAP.



CHAP. IV.

*A Letter to Brother Clare, from Reverend Father Warren Confessor to the Poor Clares of Graveling, concerning the Death of Sister Clare, in which he also takes notice of some particular Vertues she excell'd in.*

**T**H<sup>O</sup> the foresaid Letter confirms what we have hitherto said concerning Sister Clare; yet I hope the Addition of another from her Confessor; who had a more intimate knowledge of her, than Mother Abbess could have (Sister Clare being accusom'd to disclose to him the most hidden secrets of her heart) will not seem tedious; since it more efficaciously shews the Truth of what I have already Writ; than any other Testimony that has been yet given; he being the fittest Person to give us a knowledge of that eminent Perfection she had in a short time arriv'd to; which joyn'd with that of so Prudent, Vertuous, and Experienc'd a Superior, as I have related, must needs convince the Reader of Sister Clares most eminent Vertue.

Honour'd Sir,

THE happiness I have had in being acquainted with Sister Clare (whose Name I can scarce write or even think of without Tears) is a reward sufficient for what service I have been able to do her. She was indeed the Pattern, and Mirror of a true Religious Soul; there could not possibly be any one more dis-engag'd from all things here below, than she was; for, that short time that God was pleas'd to lend her to us, nothing but God, nothing but Heaven was in her Heart, and Mouth. All other Discourses and entertainments were tedious to her, as I am confident you know very well; yet notwithstanding all these gusts and comforts that her Soul tasted in thinking of her Heavenly Spouse, she seem'd, as she thought, to be perfectly forsaken by him in her last Sickness. Wherefore I cannot be perswaded but God us'd this means to purifie her Soul, that it might fly directly into his loving embraces, where 'tis at present absorpt in Eternal delights. But because the Iudgments of God are secret, I will never cease to remember her dayly in my Poor Devotions.

But I cannot end this sad subject without speaking a word or two of her Perfections, for your comfort. First, her Humility and perfect  
Con-



Contempt of her self, which is the foundation of all other Vertues, was such, as that the most Ambitious Person could not more earnestly seek after Honor, than she sought in all things, her greatest Abnegation and Humiliation; neither was she content to have this low and mean esteem of her self, but earnestly desir'd to imprint the same in the minds of all others; taking all occasions she was able of doing it, and when she found her endeavors had not the desir'd effect; but according to our Saviors promise (Qui se humiliat exaltabitur, He that humbles himself shall be exalted) that the more pains she took to lessen, the more she gain'd esteem, it cannot be imagin'd, what an affliction this was to her; which the Enemy took an occasion to push on to such an excess, that had she not had that submission to her Directors, which was admirable in her, and follow'd their advice, rather than her own inclinations; this affliction had caus'd her to leave this place to go amongst Strangers. The only fault she found with it, being the too much esteem and respect she receiv'd from the Religious, which was to her humble Spirit as great a Mortification, as the want of it can be, even to the proudest heart. Her Love and Practice of Mortification and Abnegation was also very extraordinary: Nor would permit her to rest satisfied with the ordinary Austerities of the

Rule (which were even too great for her delicate and tender Complexion to suffer) unless she added others to them; and my refusing her leave to practice the Penances she so earnestly desir'd, I believe was a greater Mortification, than they themselves could have been to her. I often thought, whilst she as earnestly Petition'd for leave to practice extraordinary Mortifications, as if she had beg'd for her Life, of the agreement of her Spirit, with that of St. Teresa's, her great Patroness, who beg'd of God so earnestly, Either to permit her to suffer or to die; and that which mov'd Sister Clare chiefly to this ardent desire of suffering for God, was her extraordinary Love of him, better express'd, as she thought, by suffering, than any way else; and therefore, what she could not get leave to practice exteriorly, she interiorly supply'd, by violently contradicting and overcoming her passions, and even lawful inclinations in such a manner, as to keep her self constantly upon the rack; never giving the least way to Nature, but curbing it upon all occasions; so that her daily Conversation with her Children, which seem'd to others a comfort, was to her without doubt a great occasion of suffering, it giving nature an occasion of a continual conflict, over which she constantly got the Mastery. Her Conformity to God's Will, and  
Abnega-

*Abnegation of her own, appear'd no less admirable in her blind and prompt Obedience, than in receiving from his hands, whatever his Providence vouchsaf'd to send by others, and what was most contrary to Flesh and Blood, seem'd always most pleasing and welcome to her. By these steps of Humility, Mortification, and Conformity, she had rais'd her self to such an Union with God, as was wonderful; walking always in his presence, which no employment or accident could deprive her off: And all the time she had free to her self, she spent in a profound Contemplation or Communication with his Divine Majesty, who was not wanting on his part in replenishing her Soul with such extraordinary Lights and Graces, as still animated and strengthened her in the constant pursuit of the highest Perfection. Nor was she so abstract in the Love of God, as to permit that to her Neighbor to be less fervent and active; her Love to his Image was like that to himself, always in action; on all occasions assisting every one with that Zeal, that Humility, that Chearfulness and Comfort, as if what she did to them, had been actually done to himself: And her compassion whilst she assisted those who were either in exterior or interior affliction was such, as if she had beheld our Savior, not them in affliction; so that I*

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must own I never met in a Soul a greater desire of suffering for God ; a greater Union and Conformity, nay, and satisfaction too, as to the Superior part, even in the greatest of sufferings, than I did in her ; especially in her last Sickness, Where it pittied my heart to see what she suffer'd, as I before mention'd ; yet was comforted at the same time to see with what Constancy, Courage and Conformity she underwent this, even the greatest of tryals ; for as 'tis the greatest act of Mortification, or Abnegation, to be content to loose or leave God for God ; so the same is also the greatest act of Love a Creature can express to it's Creator. Wherefore I cannot but piously believe, that she Reigns now with him in Heaven, whom he had prepar'd for this happiness by adorning her with so many Celestial Vertues upon Earth. I have been longer than I design'd, but the subject I doubt not will plead my excuse, and obtain your pardon, having no other design then your comfort by it, being glad of this as I shall be of any other occasion of expressing how much I am,

Graveling March  
4th. 1670.

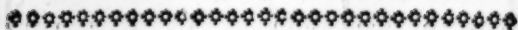
Honour'd Sir,  
Your most humble  
and faithful Servant,

WILLIAM WARREN.

This

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This Testimony from so Vertuous, and experienc'd a person, in the Government of Religious (in which he had spent many Years) especially such Zealous Souls as he Govern'd, who make the Service of God, as every one ought to do, their chief aim and end; and far more sollicitously endeavour the practice of this so Noble and Generous enterprize, of leading such a Mortified Life, as the Eternal Wisdom, who best knew what was most pleasing to his Eternal Father, gave them and all the World an example of, than the most Zealous Worldling can be in gaining Honor, heaping up Riches, or in pursuit of all those Earthly pleasures, the World promises it's followers, but seldom keeps it's word, I say, having had so many Years experience in dealing with such Souls as these, his Testimony cannot but be of great force.



## C H A P. V.

*A Description in General of the Sanctity of her Life.*

**I**T may seem strange, that after the Testimonies of Two such Persons, who had an occasion of inspecting the whole Tenor of that inward and interior Life she led, I should still proceed to give further evidences of her Sanctity. But the Providence of Almighty God to ordain'd, that she should have as many Witnesses, as there were Religious she convers'd withal; that her Vertues prov'd by the Attestation of so many Irrefragable and uncontestable Authorities, might never hereafter be call'd in question. In General then, take that Original Draught of her Sanctity, which they, as in so many lively Colours, have transmitted to me, and I think my self oblig'd, to transmit to Posterity.

They all speak home to the same point, that Sister *Clare* began, when she came to Religion, where Persons of great Perfection left off. The chief thing she aim'd at, was to be the Meanest in the House of God, and upon that account, was always seeking after the poorest Employments, the better to serve the Community. These Humiliations cover'd the good Religious  
with

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with confusion; blushing, and at the same time wondering to see a Person of her Quality (who had formerly so many to attend her) casting her self at their Feet, and condescending to things so abject and contrary to sense. From this Humility as from a source, sprung that reservedness in speaking any thing which might in the least tend to her own praises, or those of her Relations; if any occasion offer'd to touch upon that subject, she either kept a profound silence, or declin'd the Discourse as ungrateful; or if Obedience put her upon it, the Meek and Modesty with which she deliver'd her self, seem'd rather to diminish, than favor any ways the Reputation and esteem she had gain'd in the World. As she inviolably observ'd the time of silence, so she was never heard to utter an idle word: If Charity or Superiors order'd her to speak, the bent of her Discourse was still of God, or what tended to his Divine Service; she never made an end of enlarging her self upon his Divine Attributes, his Beauty, his Power, his Wisdom, and Providence towards Creatures, but in particular upon his Mercy in regard of Sinners, with reflection upon her self, as if her Sins had deserv'd greater punishments than all others. Yet these Pious Entertainments were so prudently manag'd, and insisted upon with that discretion, that there was nothing forc't or tedious in them. To this we may add, that whatsoever related to the Divine Service, she thought could never sufficiently be esteem'd;

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esteem'd; and so high was the value she put upon every Minute Ceremony, and Regular Observance, that even *St. Clare* (I have as many Authentic Vouchers for this, as there are Religious at *Graveling*) could not more exactly keep the Rules in their Primitive Vigor and Purity, than she did. But that which charm'd her the most, in the Monastery of *Graveling*, was the retirdness and solitude of the Place, the rigour of the Habit, the poorness of the Dyet; and in a word, because all things seem'd to inspire her with her beloved Spirit of Penitance: For by her good Will, she would have been always imitating those Ancient Penitents (whose Lives she had Read) to expiate the disorders, as she call'd them, of her Life past; hence she gave no truce or solace to her wearied and exhausted Body, which she treated with Macerations of all sorts, nor would afford any respite to Nature, being in effect a real Martyr every hour; inasmuch, that had not Obedience put a restraint upon her fervor, these excesses would soon have ruin'd her health; yet still these Mortifications were so temper'd with an exterior sweetness, that no one could perceive that she found the least difficulty in the whole course of this Penitential Life.

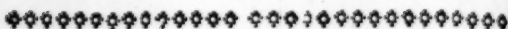
That which chiefly crown'd and ripen'd, as it were, these Vertues into Maturity and Perfection, was the intire resignation she had to the Counsels of her Ghostly Father; she punctually in every thing follow'd his directions, and  
never



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never fail'd to render him an exact account even of the Minuteſt circumſtances, and gave him a knowledge of her interior diſpoſition to that degree, that being demanded by one of the Religious what it was to Manifeſt her Conſcience and the whole State of her Soul to a Spiritual Director, ſhe Answer'd, *We muſt be very ſincere and candid with him, and tell him even our paſſing thoughts*; upon this ſome preſent deſirous to underſtand the matter, after a more ſerious manner, importun'd her to inſtance ſome particulars, that might illuſtrate what ſhe ſaid. *Siſter Clare* full of her uſual Affability, comply'd with their deſires and Answer'd. *If I ſhould caſually lock upon my hand and think it White with a kind of complaiſance, I muſt give an account of this as a proud thought to my Confeſſour, and in the ſame manner of any other Imperfections or Temptations, that come into my mind, tho' I know not whether I have conſented to them or not.* So much for her Vertues in General.

## C H A P.



# CHAP. VI.

*A more exact Relation of her Vertues in particular.*

**T**H<sup>O</sup> in the former Chapter the Religious, whom she convers'd with, have given, as you have Read, an ample Testimony of her Sanctity; yet they seem rather to reduce what they affirm to General heads, than descend to particulars; upon a stricter scrutiny, I find her Vertues more distinctly set down by several informations I receiv'd from *Graveling*.

They begin first with that of her Prayer, in which she was so recollected, as if God had been visibly present before her, or she had spoken to his Divine Majesty. This Holy Spirit of Prayer and Recollection, whereby she express'd her Love towards God, was strangely animated and increas'd by her Charity towards her Neighbor, which God gives for a Mark of our Love towards himself. All her Actions and designs were nothing else, but so many Acts of Charity, and her chief employment, when she did not entertain her self with God, was to assist the necessities of her Neighbor, and comfort the Afflicted. A whole Cloud of Witnesses, and indeed as many as there were persons in that  
Holy

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Holy Community, in which she liv'd, unanimously Testifie that Sister *Clare* of *Iesus* did so much excel in Charity towards her Neighbor; that she scarce enjoy'd her self, whilst she perceiv'd another to be in any trouble or affliction; so that their sorrow prov'd hers, and made her even ready to part with her own content and happiness to make them chearful. There are a Hundred instances in this kind, of her extraordinary Charity, in which she so abounded, that she made it properly her business to do good to all, and like *St. Paul* become all to all; behold an act of Charity one of the Religious recounts.

There were several of the Community, who did not understand *French*; wherefore Sister *Clare*, who had several excellent *French* Books lent her for her own use, was not content to enjoy that benefit alone, but most willingly imparted the advantage she receiv'd by them, to those, who knew not how to make use of them. For this end she obtain'd leave of the Superior to Read an hour in the Work-house every Sunday and Holy-day, to those who had a mind to hear her. They who attended to her Reading, affirm that the bare explicating to them the sense of the Book, was more moving than any Sermon; and that they found themselves transported to see the Devotion, with which she relish'd every word; which she express'd with such a Grace and Emphasis, as made a deep Impression in their Souls: Nor was she  
contented

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contented with the Practice of this act of Charity whilst she was well, but even when she was Sick of a Quartaine Ague, which had reduced her to so very low and weak a condition, as forc't her to keep the Infirmary, understanding that one of the Lay-Sisters was troubled that she lost the hearing of what was Read at Table out of a *French Book*, which was much commended by the Religious that heard it, she being employ'd at that time; Sister *Clare* earnestly desir'd leave of Reverend Mother Abbess, as weak as she was, that the Sister might come to the Infirmary when her employments would permit her, and that she might daily Read to her there, what had been Read at Table.

The Touch-Stone of true Love and Charity to our Neighbor, is said to be the Guard of the Tongue; how free she was from a censorious Spirit (the unhappy Temper of too many of this Age) may be observ'd from hence, that she was never heard to utter the least word, or to offer the least insinuation in dispraise or dislike of another, a Habit she had got from a Child, and practis'd not only before her Conversion (as hath been said) but ever after in such perfection, that the good Name of every one seem'd as tender to her, as the Aple of her Eye, and more esteem'd by her than her own; wherefore she set a strict guard, not only upon her Lips, but even upon her very thoughts; knowing how the one does influence the other; because

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because according to the abundance of the Heart the Mouth speaks; wherefore it made her endeavour not only to banish from her own mind all rash surmises or censures, but to hinder as much as she was able; that the like should not either enter into, or make any abode in the thoughts of others; wherefore, if she heard any thing said less to anothers advantage, if she could not excuse the fact that was recounted of them (which she endeavour'd to do in the first place) she always excus'd their intention, and by these her Charitable endeavours, either chang'd the Discourse, or turn'd it to the advantage of the persons that were spoken of, by taking occasion of praising them for some extraordinary Vertue she had taken notice of in them. To this degree of Charity she arriv'd, by a certain agreeable sweetness in her Nature; for 'twas observ'd that her words were always season'd with terms of compassion and love, so operative, that they heal'd the most secret infirmities of the mind. Being at work with a Sister, whom she understood to be not only sick in Body, but also in some Interior trouble of mind, which proceeded from a tedious indisposition; she kindly embrac'd her and said, *Dear Sister* (calling her by her Name) *take Courage, God sees and will reward your sufferings.* This Charitable expression out of the time allotted for Recreation, utter'd with so much affection, and by her who was so exact an observer and lover of silence, gave the Sister no less cause of wonder than of joy and comfort. The love of  
God

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God mov'd her to the love of silence; the better to attend to his Divine inspirations; which nothing could make her break; but the love of her Neighbor, with which he inspir'd her; and which she knew was no less pleasing to him, when exercis'd for his sake towards his Image, than when perform'd towards himself. All bounds were too narrow for that overflowing goodness and zeal she had for the Conversion of Souls; her Tears were in a continual manner spent upon this account; she never made an end of urging her Children to offer up their Innocent Devotions for this end; nor was the unkind return of an angry Father, able to diminish the Zeal she had for his Conversion, and concern for his Eternal Happiness.

The End of the Fourth Book.

T H E

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The Fifth B O O K.

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A N A B R I D G M E N T

O F T H E

Pious LIFE and happy DEATH  
O F

M<sup>rs</sup>. Elizabeth Warner.

Sister-in-Law to my Lady WARNER,  
In Religion, Sister MARY CLARE.

C H A P. I.

*A short account of her Birth and Vertuous Life  
in the World, as well from the Testimony of  
her Confessour, as from a very particular fa-  
vor God bestow'd upon her.*



Having, by the inquiry I was oblig'd  
to make into the Life of my Lady  
Warner, met with several Memoires  
concerning her Sister-in-Law Mrs.  
Elizabeth Warner, her Companion  
both in her Conversion to the Roman Catholic  
Faith,

Faith, and entrance into Religion, and finding in them very remarkable proofs of a more than ordinary Vertue, I thought my self oblig'd to joyn their Vertuous Actions together after their Deaths, who had after so extraordinary a manner joyntly practis'd them in their Lives.

She was Born at *Parham* in the County of *Suffolk*, the 24<sup>th</sup>. of *May* 1641. and after the Death of her Mother (Daughter to *Sir John Rouse* of *Henham* in the same County, whose Christian Name she receiv'd in Baptism) and her Fathers Marriage to the Lady *Anne Pettus* of *Castor* in *Norfolk*, she together with her Eldest Sister *Mrs. Anne Warner*, lived with their Mother-in-Law; but her Father and Sister dying, *Sir John Warner*, as soon as he was Married, invited her to Live with him at *Parham*; where she met with the occasion of coming to the knowledge of the True Faith, and thereby was mov'd to embrace it: Which was without doubt a reward Almighty God bestow'd upon her, for her former innocent Life; and which he, never refuses to those who live according to the light of Nature, and the knowledge he gives them: How well she did this, tho I have not the advantage of any instruction from those who liv'd long with her, and could without doubt have furnish'd me with very remarkable passages of her Life, whilst she was in the World; yet I have met with one who knew her a little before, and was her Confessour after, she came to Religion, to whom she had made a Confession of her whole Life; who  
assures



assures me, she had never lost her Baptismal Grace, by being guilty of the least Mortal Sin; which is to me a greater Testimony of her Vertue, than all other Relations that could have been given by any other Witnesses of her Life. He adds also, that for some time before she undertook a Religious State, she us'd, tho' of a very tender Complexion and weak Constitution, to rise at four in the Morning, without the help or assistance of her Maid; and that, besides a rigorous observance of the ordinary Fasts of the Church, she Fasted every *Wednesday* out of Devotion, to obtain the happiness of compassing her Entrance into Religion, whereunto Almighty God had call'd her. By these Mortifications she endeavour'd to inure and accustom her self, to the hardships she desir'd to undergo in Religion; and before hand regulated all the Actions of the Day, by such a distribution of time, as she found her Sister-in-Law, my Lady *Warner*, made use of for the same end.

I need not give you a particular account of the occasion and Motives of her Conversion, having casually taken notice of them, in the Relation I have given of my Ladies: And before I give you any of her Vertuous Life in Religion, it will not be amiss to set down the Testimony of one of her Directors, and confirm'd by a particular favor from Heaven, tho' his Authority wanted no such Confirmation. 'Tis what Reverend Father *William Ireland* of happy Memory (who afterwards lay'd down his Life for the

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the Faith in London upon his going for England,  
Writ to her Brother, after having been Director  
of the Monastery of Graveling, for several Years.

Reverend Father,

**B**Efore I begin my Journey for England,  
whether Superiors are pleas'd to send me,  
I cannot but give you an account of your Sisters  
health, as well of Soul as Body. I must own  
it a particular favor from Heaven to have  
had the happiness of being Director to such a  
true Servant of God. Never have I met with  
so much true fervor, so much Resignation and  
Conformity to the Will of God, as I have  
found in her. But indeed what I most ad-  
mire, is her pure suffering; I call it so, for  
to my knowledge 'tis such as has not the least  
mixture or alloy of comfort. In her Prayer,  
for several Years together, she has never found  
any Spiritual or sensible gust, but continual a-  
ridity and desolation; and yet, to my wonder  
and comfort, she continues this exercise as  
constantly, and with as much fervor and re-  
signation, as if she were replenish'd with all  
kinds of Spiritual delights; which, all who  
behold with what Recollection and sweetness of  
Countenance she kneels in time of it, think  
she enjoys, especially seeing her ordinarily spend  
thret

three, nay, sometimes four hours a Day in this exercise; which she constantly performed, till her Superior Commanded the contrary, fearing her weak health hereby might still be more impar'd. Dear Father, I doubted not, but the knowledge of this, would be as great a comfort to you, as it was to my self, and therefore I acquaint you with it, and earnestly recommend my self to your Holy Sacrifices and Prayers,

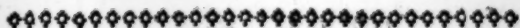
Your Humble Servant  
in Christ,

WILLIAM IRELAND.

How Almighty God treated her even from her first entrance into Religion (finding her a faithful and courageous Soul, that stood not in need of those comforts he ordinarily bestows upon new beignners in Religion) is evident both from this Letter and the following passage; by which we may at the same time see what care God had of this Pious and suffering, but faithful Soul. She was once in a profound desolation, and found no ease from Heaven, which she seem'd even to have tired out, with her constant and fervent

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Petitions for assistance. And being able to receive none from any upon Earth, because Father *Thomas Worsley* (the only person from whom she used to receive comfort or at least direction how to bear her afflictions) was absent at *Watten*; she kneeling down in her Cell in this desolate condition, chanc'd in a chink of the Wall, to perceive a little Paper rol'd up, sticking between the Bricks (their Cells then being only separated with Bricks, without any Plaistering) which she taking out and unfolding, found these words Written in it; *Be at rest, and afflict your self no more, all is well between God and You.* This fill'd her sad heart with joy; she looking upon it as sent from Heaven; because she had never before receiv'd any such Paper from Father *Worsley*, whose hand she found it to be; and when she shew'd it him, he own'd it was so; tho' he never remember'd to have Writ it: And doubted not, but that God (for a reward of her fidelity) had permitted her good Angel, this way to play the part of a Comforter in his absence; hereby to encrease her confidence in his All-Powerful assistance, even in the greatest desolation; and what effect this Counsel, together with this favor, wrought in her Soul, may be gather'd from the following Act, which she afterwards daily made with the approbation and permission of her Ghostly Father.



CHAP. II.

*Her day's Oblation of her self to Almighty God,  
and a Letter to her Confessor, in which  
she gives him an account of her Conscience.*

**A** Soul to whom God discovers the happiness of pure suffering (which he never failes to do to such a one as expresses her fidelity by her silent and constant resignation to his Divine Will, in bearing what crosses he vouchsafes to send) cannot but desire it; tho' at the same time 'tis very sensible of it: And the Combate which is between Nature and Grace, between the Inferior and Superior part of the Soul, is very surprizing to those who have not experienced the like contrasts. I do not remember to have met with a more admirable expression of this warfare, than this oblation she made of her self contains: Which seems dictated by the Holy Ghost himself, it carrying along with it such an Unction, as the Reader will experience; and therefore will not wonder it was so much approv'd of by her Ghostly Father, and so constantly practis'd by her self.

*Her daily Oblation.*

“O Sacred Trinity, I poor miserable  
“Sinner, do make this Oblation from the  
“bottom of my heart, resolving to live  
“and die in this sentiment; whereby I give  
“my self entirely to you, to dispose of me as  
“you please, without exception, to submit,  
“approve and (as far as human frailty  
“will permit) delight and rejoice in your  
“Adorable Will; namely, to suffer all  
“crosses, both Interior and Exterior; and  
“to be depriv’d of all sensible comfort in  
“all I do, either from you my God, or from  
“any Creature, if it be more pleasing to your  
“Divine Will; confiding still in your assist-  
“ing Grace. And to attain to this true  
“indifferency and abnegation of my self,  
“I will endeavour to be faithful in em-  
“bracing all occasions of Humiliation, and  
“all such crosses as you shall vouchsafe to  
“send me; using my endeavour to love  
“them, and to receive them with that af-  
“fection from your Sacred hand (so  
“far as my frailty will permit) with  
“which you send them. And as often as  
“I find my self to have made no profit by  
“my

"my abjections and sufferings, I will per-  
 "form some Penance in satisfaction for  
 "my neglect. Farthermore, I do offer  
 "unto you, my God, the making my self  
 "so entirely poor, as to deprive my self  
 "of the Power of offering the satisfaction  
 "of any action I do, according to my own  
 "Will and Desire; but do give all to your  
 "disposal, having no other intention than  
 "to do them purely for your Will and  
 "for your Love. I offer also all that I  
 "shall suffer Interiorly or Exteriorly in Life  
 "and Death, together with the Prayers  
 "which shall be said for me after my  
 "Death, with all the impetration and sa-  
 "tisfaction that accompanies them; giving  
 "them all to you, to dispose of as you please,  
 "casting my self entirely into your Sacred  
 "Arms, confiding and hoping in your  
 "infinite Mercy and Goodness, in Life and  
 "Death, for time and Eternity. All which  
 "I offer up unto you, my God, purely  
 "for your Love, in Union of all that you  
 "have done and suffer'd for love of me;  
 "without desire of any proper interest,  
 "either Spiritual or Corporal, Temporal  
 "or Eternal: Casting my self at your feet  
 "and begging your assisting Grace to per-  
 "form what your goodness has inspir'd  
 "me

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"me to offer to your Honor and Glory,  
"to the last moment of my Life. I can  
"do nothing of my self, but in you can  
"do all things, in whom I confide for  
"time and Eternity. Amen. Amen.  
"Amen. Signing my self,

*Unworthy to be Nam'd.*

As this Oblation expresseth her earnest desire to love and serve God purely for himself; so it also manifests her ardent inclination to suffering, and perfect abnegation, as a proof of her true Love; as if no greater comfort could happen to her than affliction, nor no greater Honor than to be contemn'd, nay even annihilated for his sake: And to prove that this was not a meer verbal Act, but came from the bottom of her Heart, God who only knows the secrets that pass there, and how beneficial Mortifications and Humiliations are to such faithful and couragious Souls as hers was, took her at her word, and treated her in the same manner as she desir'd, as we may see in her following Letter, in which she gives a perfect account, of the state and condition of her Soul, to her Spiritual Director.

Reverend



Reverend Father,

**I** Have receiv'd a second Letter from your Reverence; and cannot but acknowledge my self infinitely oblig'd to you, for your care of the good of my poor Soul; which makes me think it was an infinite Providence of God which brought you hither, to be a light to me in darkness; and to let me know God's Will by your instructions; wherefore, by leave of Holy Obedience, I do put my self under your Reverences care, hoping you will take me for your poor Child, and direct me as God shall inspire you: For this end, I shall here declare to you, in the best manner I can, the Interior State of my Soul. I am still in the same darkness I was in, when I spoke to your Reverence; I have no Light or Comfort, either in Prayer, Communions, Divine Office, or in any other Exercises of Devotion, but remain there, as in the dark, in obscure Faith, nay I fear sometimes that I have no Faith; by reason I have no feelings of God, but remain as a Stone in his presence; thinking 'tis, for my not corresponding with his Holy Graces, that he is pleas'd to treat me in this manner; but yet I do not know, that I have ever had any inspiration from God, that I have not endeavour'd to put in execution, as well as I could;

could; what I do in Prayer, is to abandon my self to his Divine Will, to do with me whatsoever he pleases; casting my self at his Feet, as a poor nothing; and as one who deserves nothing; begging, that he will do with me, and in me, all that he pleases; for I do submit, approve and embrace all his Holy Wills. Whatsoever Meditation I Read, when I come to think of it, I cannot remember it, altho I should Read it never so often over, except it be of the abnegation of my self, annihilation or sufferance; I do find in the Superior part of my Soul, a great desire of an intire abnegation, of my self, and all things in the World, and to follow my Spouse in that abnegation, Poverty and Sufferance be practis'd; but in the exercise of these, I find that Nature hath a great repugnance, and would perswade me they are insupportable; for God is pleas'd to give me frequent means of Practising of them, which gives me still occasions, to humble my self more, and more, in his sight, and even to Creatures also; for when nature does not submit, but falls sometimes into imperfections by immortalised words; which after they are past, cause a great disquiet in my Soul, and till I have acknowledg'd my fault before God, and those that I have given Evil Example to, I have not any Consolation from God, or even from Creatures; but all things rather

rather give me sufferance; so that all I can do sometimes, is to say, your Will be done my God, I would not have it otherways, since it is your Will; let Nature repine never so much, yet do not take this cross from me; but give me Grace to embrace all, to your Honor and Glory, and then send me what sufferance you please.

I endeavour to keep an actual presence of God in the Day, regarding all things as from him, and by his permission, and sweetly abandoning my self as a continual Sacrifice, I do Adore all his Holy Wills; this is all the particular Examine I make, and all I can do in the Day time; for I am not worthy to entertain him in Prayer, nor in making a set number of acts in a Day; for I have often endeavour'd to force my self to make a particular number, and I found I had not that peace of Mind, as I have when I do not do it. When God gives a good thought to me, I offer it to him; if not, I remain as a poor nothing in the presence of my All; I do the same at the Divine Office, for I do understand very little of it, to be able to entertain my thoughts with it; neither can I force my self to think upon any Devotion, but sometimes when I bow down at the Gloria Patri, &c. I Adore the Blessed Trinity, still abandoning my self anew, begging his Holy Wills may be done intirely in me, and so remain in Peace; when  
troubled

troubled with distractions I endeavour to resist them, as much and as well as I can, but not with violence, for then they do the more disquiet me; I then humble my self, and make an Act of Resignation, to suffer them as long as God pleases, and by this means I am sooner quit of them; I am sometimes afraid to go so often to Holy Communion, by reason I feel my self so Tepid and Cold in Devotion, and without any feeling of God; so that sometimes I fear I have not Faith, because I think if I had, I could not but have fervor; but our Father Confesseur bids me not to stay from it upon this account, when others go; so I never refrain from Communicating when they do, and I think I should have a great Mortification, if I should be bid to stay from it; for I do find in my Soul a great desire of receiving as often as I can; for preparation I make an Act of Contrition, of annihilation, acknowledging my own unworthiness; of Faith and of Obedience; telling him, that in Obedience I come, for of my self I should not dare to come. After I have receiv'd, I offer him up with my self to his Eternal Father, begging he will accept of me as an intire Holocaust, and do with me, and in me, all his Holy Wills, and make me according to his own Heart; desiring my Savior to entertain himself with himself, for I

am not worthy to have a good thought to entertain him withal, but submit to remain there as a poor nothing; God is pleas'd to give me sometimes a great sufferance in Prayer, which is sleepiness and heaviness, which is more hard to me to resist than distractions; the remedy is still to humble my self, and to suffer it with Patience, as long as God pleases; the Book I Read in, is the Book of Spiritual Epistles, you took the Title of; if your Reverence have Read them, I should be very glad to know how you like them, and whether I may not practise and follow the advices I find in them; for it seems to me it is the way that God is pleas'd I should go; for when I Read them, I find there, just what I feel in my own Soul, and thereby receive a great peace of Mind; but then again I am afraid, thinking it is higher Perfection than what I ought to think upon; if you please, send me word whether I should go on with the Reading of them or not. I also Read the Christian Interior, and for the most part I take my Meditation out of the Treatise of Christian Perfection, and the Kingdom of God; sometimes I feel my self disquieted in my employments and works, by being too solicitous in doing them, and in pain to get them done. Thus I have laid open the pitiful state of my poor Soul as well as the darkness

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*ness that obscures my understanding will permit,  
begging your Father's advice, and the assistance  
of your Holy Prayers, that I may punctually  
follow it, and thereby prove my self,*

Reverend Father

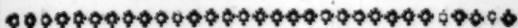
Your Obedient Child  
and Humble Ser-  
vant

MARY CLARE.

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C H A P.

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# CHAP. III.

*The account she gave her Spiritual Director, how she perform'd several of her dayly actions, Viz. Rising, Morning Oblation, Reciting the Divine Office: and Meditation.*

THE Candid and Humble account she gave of her Conscience in the foregoing Letter to her Spiritual Director, very probably mov'd him to require an account of her, how she practis'd her dayly Devotions, which she having given him by word of Mouth in Manifestation, he order'd her to give him the same in Writing. Finding many of these very solid and practical, I thought fit to set them down in her own words, tho' some of the Devotions I have left out, as being particular to that House and Order; and also I doubted whether I ought not to have left out several others, seeing that Directions for the performance of these Spiritual Duties she gives account of, are so easily to be found in so many Books of Devotion already Printed: But finding several of them such as I had not met with in other Books, which both give us a knowledge of her Piety, as well as a direction how to imitate her, and thereby receive the same lights and favors from Heaven which she did, I resolv'd

to set down her Practices of the most ordinary Devotions in use both among Religious and Secular Catholics; and that these also might not seem too tedious to the Reader, I have in several places abridg'd them. She begins the account she gave to her Director as follows.

To fulfil Gods Will by obeying your Reverences Commands, I Write this following account.

At the first stroke of the Bell (which by the help of my good Angel I always hear) I Elevate my Mind to God by an Act of Adoration of the Sacred Trinity, and immediately rise out of my Bed, making what hast I can to my Spouse who expects me in the Quire, in the Blessed Sacrament; where with profound Reverence upon my Knees, I Adore him present, begging of him that I may always do what is most pleasing to him. Then I make my dayly Oblation and Morning purpose, and renew the presence of God in my heart, thanking him for preserving me that Night, and delivering me from so many misfortunes both Spiritual and Temporal, which Thousands since my going to bed have fallen into: Then I consider if in any thing I have offended him that Night; and beg his Pardon if I have, purposing to spend the Day following totally in his Service. I offer my self, and all that I am able to do, or shall perform that Day in Body or Soul to Almighty God, in Union with the Life, Death, and Passion of his beloved Son our most blessed Savior Jesus Christ, and the



the Merits of his most Glorious Mother; beseeching his Divine Goodness to dispose wholly, and intirely of me, as may be most to his Honor and Glory, and the good of my own Soul; in confidence of which, I resolve to receive all things that Day, with a perfect indifferency, looking upon them as coming from his Fatherly Providence, and sent me with an infinite Love. Then I make a Renunciation of my own Will, Passions and Inclinations, or whatever may hinder me in the way of Perfection and true Conformity to the Will of God; which being perform'd, I call to mind what my employment is, and how I ought to carry my self in it, for the gaining of Vertue, and overcoming of Imperfections, particularly that which I find my self most apt to fall into, purposing to use such means (when occasions present themselves) as may by the Grace of God inable me to overcome it, calling to mind the purpose and Oblation that I made: Then I make an Intention of gaining all the Indulgences that are granted; and offer to God all the Affections of Love, and praise that are offer'd up to him that Day, throughout the whole World, begging him to receive them from me, together with my earnest desires of serving and loving his Infinite goodness; acknowledging that without his Grace I could not have made them; owning my own weakness, and the strength of my exterior, and Domestick Enemies; whereupon I do most earnestly beg his Assistance, and the Intercession of

his most blessed Mother. Then I crave aid of my good Angel (by repeating a little Prayer to him) as also of my particular Patrons, begging their Intercession for the performance of all my good purposes.

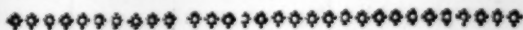
When I go to recite the *Divine Office*, I renew the presence of God, and beg his Holy Grace, that I may praise him with as much Love and Affection, as the Saints in Heaven do. At every one of the Nine Psalms at Matins, and at every hour I salute one of the Quires of Angels, begging them to praise God for me, and obtain of his infinite goodness, that I may love and praise him, with the same hearty affection, as they do. At every *Gloria Patri*, I bow to Adore the Blessed Trinity, offering my Heart and Soul unto the Three Persons; begging that they would do in me, and with me their Holy Will. When we are to Communicate the next day, I intreat them to make my Heart a pleasant habitation for themselves, by rooting out whatever is displeasing to them, and inflaming it with the fire of their Divine Love. When I understand the Office I express Affections proper to the words, or such as God pleaseth to inspire me withal: At the end of the Office, I reflect how I have perform'd it, and beg pardon when I find that I have done amiss, purposing to perform it better the next time.

I prepare my self for *Meditation* as follows; having Read it, by an Act of Faith I put my self in the presence of God, saying, Lord I believe  
that

that you are here present, and I had rather die than doubt of this Truth. My God, I here prostrate my self at your Sacred Feet, acknowledging that I am worse than a Worm, that crawl's upon the Earth, by reason of my many Offences against you; Nay, that I am nothing, and can do nothing, nor deserve any thing from you; but because it is your Will, I will here remain this hour; do with me what you please, if you give me comfort, 'tis more than I deserve, if you give me none, but let me stay here like a Stone, 'tis my just desert. In fine if your Will be done in me my God, I desire no more. After this I reflect upon the Meditation; if it be upon the Passion, I consider our blessed Savior suffering as God and Man, for me, to give me an example of following him, in practising those Vertues that he did there exercise, according as the Meditation makes mention of them. Having consider'd this with the liveliest Faith I can, I confound my self to see what God has done for me, and how little I have corresponded with his great Love; then I ask Pardon with the greatest Contrition I am able, exciting in my Soul a great desire of attaining Perfection, and this purely for his Love; begging most earnestly that he would be pleased (out of Obedience to his Eternal Father, and for the Love that he shewed in Redeeming my poor Soul, and for the sake of all his Torments, and Humiliations) to give me his Holy Grace, that upon all occasions I may endeavour (the best I can) to embrace

brace the like sufferings for his Love, when ever he shall be pleas'd to send them, acknowledging my own weakness, and that I can do nothing without his particular Grace assisting me, in which I hope and confide. At the end I make some particular purpose according to the matter that I Meditate upon, which I think I shall have occasion of practising that Day. When the hour is out, I reflect how I have perform'd it, and when I have done amiss, I ask pardon, and resolve to endeavour to perform it better the next time. When God is pleas'd to withdraw himself from me, and I have not the least feeling of his presence, and that I seem totally separated from him, unless by Faith, and when I cannot conceive any thing of the Meditation, nor so much as remember what it was about, tho' I Read it often over: Then it is, that I humble my self before him, confessing that I am unworthy to remain in his presence, much less to be so happy, as to think of him, or be united to him; then I resolve that since I cannot love him, I will suffer this dereliction as long as he shall think good, remaining here at the foot of the Cross, annihilating my self before it, and acknowledging my Abyss of nothing. The fruits that I endeavour to gather from my Prayer, are, to conform my Will intirely to that of God, to desire nothing but what he wishes, and that his pleasure may intirely be done in me, and by me for all Eternity; to look upon all Afflictions, and Crosses as from him, to rejoice

to be nail'd to the Cross with Jesus my beloved Spouse, truly to deny my self, renounce the World, and all things in it, and adhere to God alone; likewise to be exact in Obedience, both to Superiors, Rules, and all other Observances that I have been taught, and lastly to love Afflictions and Humiliations, because thereby I become more like my Spouse, and best of all imitate my dearest Jesus.



# CHAP. IV.

*She continues the account of her Devotions, declaring how she heard Mass, and Communicated.*

**M**Ass being a lively Representation of the greatest Act of Love our Savior could express towards us, by that bloody Sacrifice he made of himself upon the Cross to his Eternal Father, is therefore call'd a Sacrifice; and to distinguish it from that he offer'd upon Mount Calvary, 'tis call'd by the Church the unbloody Sacrifice; wherefore a due attention to the performance of this exercise, is one of the most grateful and pleasing Devotions to Almighty God we can practice. And since all the gratitude he requires for all he has done and suffer'd for us, is, that we remember what he has done and suffer'd,

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as he himself insinuated at his last Supper, when he bid his Apostles do what he had done, in Memory of him (which is perform'd at Mass, it being not only a repetition of what he then did, but also a lively representation of what he afterwards suffer'd upon Mount *Calvary*) she endeavour'd to be very exact in the performance of this Devotion, which she has set down at large, and I could not find in my heart to shorten; her practice of hearing Mass containing as easie, solid and profitable a Method, as any I have met with, which is as follows.

Putting my self in the presence of God, making my intention, and uniting it with the Priest's, I beg Grace, that I may attend to this Holy Sacrifice with such Reverence and Devotion as the Virgin Mother, and St. *John* favorite of Jesus, attended at Mount *Calvary*, when they beheld him Crucified, in remembrance of that bloody Sacrifice which he was pleas'd to offer and suffer there for me, and all Mankind.

When the Priest says the *Confiteor*, I consider the offences of our first Parents, together with those of the whole World, and in particular my own, that caus'd those unspeakable Torments to my beloved Spouse.

At *Kyrie Eleison* or *Lord have mercy upon us*, I make an Act of Contrition, humbly asking pardon for what is past, and purposing amendment for the future, being sorry for having displeased so infinite a goodness.

At *Gloria in Excelsis*, I consider how the Angels

Angels in Heaven rejoyce at the Conversion of a Sinner, beseeching them (through the great desire they have of Mans Salvation) to aid and assist all Sinners, and me the worst of all, to obtain it by a love of suffering and perfect imitation of our Crucified Jesus.

When the Priest Reads the *Epistle*, I reflect how much the Prophets and Patriarchs did sigh after the coming of the Messias, tho' they had but an obscure knowledge of that love he design'd to express at his coming, by his most painful and wonderful Redemption: Then I bewail the ingratitude of Christians who instead of returning love for love, hate him who has thus loved them, and express their hatred by Crucifying him again as much as in them lies: Then I beg pardon for this stupendous ingratitude, and beg of him to enlighten all hearts with these truths, and inflame them with such a love of him, and of what he lov'd, *Viz.* Mortifications and Sufferings, as may make them contemn, and fly from, all vain pleasures and worldly delights, to embrace him Crucified for our sakes.

At the *Gospel*, I consider what pains our Savior took in the World, going from one place to another, Preaching and inviting all Men to follow his most perfect example, and Doctrine; and then I beseech him by the Sacred Merits of his pains and labors, to grant that his Society, and all Missioners, may become his true followers, and that I may follow his example of true abnegation and suffering.

Whilst

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Whilst the *Creed* is reciting, I think what a Multitude of People are Converted by the Gospel, and yet nevertheless, how many there be, that are still in darkness, and will not be enlightened (for whose Conversion, and especially of *England*, my Brother and other Relations) I earnestly beseech Almighty Gods gracious assistance, in exercising an Act of Faith of 'all it contains, offering to lay down my Life for the Profession of it, and returning due thanks for my Conversion to the true Faith.

At the *Offertory*, I consider the promptitude with which our Savior offer'd himself, into the hands of his Heavenly Father, to suffer his bitter Passion for our Redemption; whereupon I offer my self, together with my dear Jesus intirely to him, begging by his Merits and Passion to give me his Grace, to embrace always his Holy Will; offering up unto him my Holy Vows, and desiring henceforth to be Crucified by them, and Nail'd to the Cross of constant Mortification.

At *Sanctus*, I consider how the Angels in Heaven do continually praise God, and how pleasing their service is to him, begging of them, and particularly of my good Angel, to obtain for me such a fervor of Spirit in this Life, as that at my Death I may be worthy of being associated with them in Heaven.

At the *Canon*, or beginning of the secret part of Mass, I behold the immense Love of our sweet Jesus, in continually offering himself for us in this  
most



most Holy Sacrifice, reflecting upon his Majesty, Greatness and Omnipotency, that really is herein contain'd, yet by so many contemn'd: Then I pray for the Intention of the whole Church, and for all those that I am oblig'd to pray for, either by my own free Will or their request, or that want my Prayers.

At the *Elevation*, I Adore our blessed Savior, with all possible Reverence, as if I saw him Elevated on his Cross upon Mount *Calvary*, offering him to his Eternal Father, and begging him by his Merits and Passion, to touch the Hearts of my friends and Relations, giving them light to know, and courage to embrace the true Faith. When the Chalice is Elevated, I offer my self to the Eternal Father, begging by the pretious Blood of his dear Son, to be pleas'd to give me a true abnegation of my self, and of all Creatures, renewing again in short my holy Vows, and the Oblation I before made him, begging his Grace for the perfect performance of them.

After the *Elevation*, I address my self to our Saviors Sacred wounds, immagining I behold his Sacred Blood issuing out of each of them, to wash my defiled Soul.

By the Sacred Blood that issues out of his right Foot, I beg it may serve to wash my Soul from all spots and stains of sin, and particularly from those I have committed since my last Confession,

By

By the Sacred Blood that issues out of the wound of his *left Foot*, I beseech him that it may serve as Balsam to heal my Spiritual and Corporal Infirmities.

By the Sacred Blood that issues out of the wound of his *right Hand*, I beg that by it he would be pleas'd to adorn me with the Garment of Charity and Purity, both of Soul and Body.

By the Sacred Blood that issues out of the wound of his *left Hand*, I beseech him to enlighten every Soul to know his greatness, fear his justice, and love his goodness.

By the Sacred Blood and Water that issues out from his Sacred *Side*, I beg him to pardon and extinguish the inordinate desires and affections of my heart, that he would unite mine to his by a perpetual love and remembrance of him, and constant suffering for him.

Then I prepare my self for Communion, either Spiritual or Sacramental; and when the Priest says *Domine non sum dignus*, I say interiorly at the first time, *O my God I am not worthy for the Multitude of my Sins to live any longer upon the Earth.* At the second, *O my God I am unworthy to lift up my Eyes to behold the Heavens.* At the third, *O my God I am that unworthy Creature, who for those many Indignities committed against you, deserve no other punishment than Hell; but notwithstanding, O Infinite Goodness, forsake me not, but vouchsafe me a Visit.*

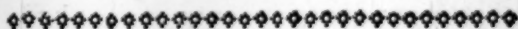
At the end of Mass I make the following Oblation. "Sweet Jesus I offer to thee this Holy Sacrifice of the Mass, and all other Masses that shall be offer'd throughout the whole World; by means whereof I beseech thee to give me a sight of my Sins and Miseries, and also to repair the ruins and defects of my poor Soul, and supply my wants and unworthiness: Mortify in me whatever is displeasing to your Divine Majesty, and make me one according to your own heart; confirm my Soul and Body in your Service, and always illuminate and direct me by the light of your incomparable Divinity.

After Mass I prepare my self for *Communion*, upon those days we Communicate, by Acts of Contrition, Faith, Hope and Charity, I consider his greatness whom I am about to receive, and my own Nothing: Then I joyn my Intention with that of Christ, at his Institution of this Holy Sacrament, I imagine my self a Leaper full of Sins, Imperfections and Miseries: And I endeavor also to raise my Soul to a great confidence in God, whom I am about to receive, and humbly casting my self at his Feet, I say, *Lord if thou wilt, thou canst make me clean*: Then I relate to him my necessities and miseries, begging most earnestly his help in them: When I find my self heavy and dull, and without the least sensible feeling of God, I humble my self before him, acknowledging that I am unworthy of receiving so great a happiness; but in Obedience I come  
to

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to him, wishing that I could receive him with as much fervor and love, as ever any Creature did, and protesting, that I would rather die than receive him unworthily. When the Blessed Sacrament is brought towards me I imagine my dear Spouse giving himself to me, as he did to the Apostles: Having receiv'd, I say the following words in my heart. *O Infinite Goodness, O my most beautiful and beloved Spouse, O my dearest love, the joy of my heart, the Light of my Mind, the Life of my Soul, my chief and only good, my God, my Jesus, my all, have mercy upon me, take Possession of my heart, unite me intirely to your self, be you mine, and let me be yours, from this moment for all Eternity. Amen.* Then I make an Act of Faith, and renew my Vows, by them giving my self intirely to him, who has thus given himself intirely to me. After Communion being come to my Seat I make another Act of Faith, believing truly that I have receiv'd my God, and Savior, and make Profession to him, that I would rather die a Thousand Deaths than believe the contrary. Then I offer my self to the Eternal Father, with his blessed Son, begging them to do in me, with me, and for me, whatever they please, annihilating my self in their Presence, and acknowledging my unworthiness of entertaining so great a God, begging him to entertain himself with himself, confessing that he is all, and that I am nothing. This done, I lay open to him my heart, and declare all my wants and necessities, begging him to make me according to his own Heart, and to accom-

accomplish in me all his Holy Wills. Thus leaving my self intirely to his disposal I resolve to approve, embrace and accept, all that he shall do to me, both in my Exterior and Interior, now and for Eternity. At the end of my Recollection, I make some particular purpose, that may be serviceable to me against any accident that may happen that Day.



C H A P. V.

*She continues to render an account how she spent her time in her Cell, perform'd her Corporal Works, made her dayly Examen of Conscience, and prepar'd her self for Confession.*

**V**V Hen the sign is given for going out of the Quire, I hasten with the rest to my Cell, where I spend the other part of my hour, that remains, as God inspires me, or else upon the subject that I design'd to entertain my thoughts with, having first obtain'd leave to dress my Cell before Prime, when it is Communion, this being otherwise the time that I should do it in.

Before all Corporal Works, I say with the rest *Veni Creator* : Then I apply my self to the work, that Obedience designs me, first renew-  
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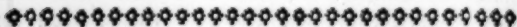
ing the Presence of God, and making my intention, saying in my heart, *Lord I will do this Action for your Will, purely for love of you.* This is my usual custome in every Action I do, which I make my particular Examen of: I endeavour to behold God in my work, and desire to have him present at every thing I do by an Act of Faith, but when I have not that sensible feeling that I wish for, to make continual Acts of Love (being unworthy of it) what I do then is to acknowledge my self unworthy to entertain my self with him, or to think of him, then I generally offer up all the Affections that others present him with, begging him to receive the same from me. When he is pleased to give me any good thoughts, I endeavour to embrace them, and offer them up to him, but when he denies them, I remain in obscurity, and dryness at his Feet, beholding his Holy Will in it, and so rest in peace and tranquillity of mind, and as I hope, in his presence; altho I do not perceive it; for since I am deny'd to love, I will suffer most willingly the not being able to love him, as much as I desire.

For *Ex.m.n of Conscience*, I put my self in the Presence of God, giving him thanks for all the benefits, which he has bestow'd upon me, for my Creation, Preservation, Redemption, Conversion and Vocation, and all others that he has vouchsafed me, acknowledging my unworthiness of the least of them; I beg the Grace of seeing my offences, acknowledging my self unable to do  
so

so without his assistance. I consider how I have spent the Morning, beginning from the time I wakt, *Viz.* whether I had my first thoughts upon God, and going on from one Action to another, till that very time; discussing each in it's due Order: I crave pardon for what is amiss, and promise amendment, and if I have overcome any imperfection that Day, I thank God for it.

To prepare my self for *Confession*, I put my self in the presence of God, I crave Grace and Light to discover my Sins, and imperfections, whereby I have offended him, since I confessed last; desiring with my whole heart to make it with true Sorrow and Contrition. Having examin'd my Conscience, I ask my self, who the offended, and who the offender is? And thereby move my self to Contrition; then I resolve to avoid the like offences, and tell God that I would rather die, than willingly or deliberately commit the least sin, or imperfection. If I find by my examen no great matter of Confession, I add to it a point or two of my former Life, then I go to Confession, and casting my self at the Feet of the Priest, I acknowledge my sins, with the greatest sorrow I can, and endeavour to express them in the plainest manner; whilst the Priest is giving Absolution I imagine the Sacred Blood of our Savior, running in a full stream upon me, to wash and cleanse me from my sins and offences; and I again endeavour to make another Act of Contrition whilst I go from Confession. If I have

time, I then say my Pennance with the greatest attention that I am able, and in this place, I ask pardon, purpose amendment, and beg his assisting Grace to enable me to the performance of this my purpose.



## C H A P. VI.

*She goes on in declaring how she took her Corporal Refection, Visited the Blessed Sacrament, perform'd her Spiritual Reading, carried her self in afflictions, and towards those she thought she had any ways offended.*

**V**Vhen I go to Dinner, being in the Refectory, I renew the Presence of God making my intention of doing that Act of Obedience, and to like and eat whatever is set before me, as given by his Sacred hand; if it be what is pleasing to my Appetite, I eat it, because he will have me, that I may be better able to love, serve, and suffer for him; if ungrateful or less pleasing, I Eat it for my greater Mortification.

After Dinner I make a Visit to the Blessed Sacrament, where I say a *Pater* and *Ave* to the Blessed Trinity, and three time *Gloria Patri*: The first to the Eternal Father, that he would in Union  
of



of that perfect Conformity of Will, that his blessed Son had to please him, make me worthy of imitating the same, in having no other Will but his: The second I say to our blessed Savior, begging him to grant me a more perfect Imitation of the Life and Vertues, which he practis'd upon Earth, by Mortification and a true abnegation of my self on all occasions: The third to the Holy Ghost, craving his Grace, that I may die to all Creatures, and that he alone may possess my Heart, and fill it with his Divine Love.

When I have ended my Visit, I go to my Cell, and Read a Chapter in *Thomas à Kempis*, in that part of him, that I first open: When I have done that, I kiss the wounds of my Crucifix, and beg by them the Grace of practising what I have Read. If I have any more time I Read in some other Spiritual Book, imagining what I Read to be a Letter sent me from my beloved Spouse, to direct me how to love and serve him.

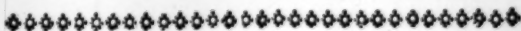
When any *Affliction* happens unto me, be it exterior or interior, I cast my self upon my Knees, before the Blessed Sacrament, and relate my sufferings; begging of Christ that he would so assist me, as that I may profit by my troubles, and by them augment his Honor and Glory, and by no means offend him in them: Then I unite my sufferings with his, desiring not to be freed one moment sooner from them, than he pleaseth, and I endeavour to embrace them with the greatest affection that I can, notwithstanding the Natural repugnance that I find in my self. After I have

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done this, I have often found in my Soul, a great peace and strength to suffer, altho I have not been freed from it. Lastly, I thank him for thinking me worthy of suffering for his sake, and of giving me such a mark of his Love.

When I think that I have *offended* any one by any unmortified word, or by not chearfully complying with what I have been bid to do, either excusing my self, or omitting what I ought to have done; upon the first reflection I make an Act of Contrition, and as soon as I can, I cast my self, before the Blessed Sacrament, begging pardon, and with sorrow acknowledge my own frailty, and confessing that I should have done much worse had not God assisted me; so purposing to be more careful hereafter, I go for my Pennance, and for the Love of God, to the party dis-edified, owning my fault and begging pardon, and her good Prayers for me; if this happen'd to be in any great matter I acquaint my Superior with it, and having done this I find no little peace of mind, and my self more ready and better able to avoid the like imperfections, and to stand more upon my guard readily to embrace such Mortifications, and when by the assistance of Almighty God I have been enabl'd to overcome my self so far, as not to shew any exterior signs of those irregular passions and motions I felt within my self, I return due thanks to Almighty God before the Blessed Sacrament, for his particular assistance in this occasion: And least I might have been more faulty, than my blindness will permit me

me to see, in not resisting so soon, and so efficaciously as I ought, these suddain sallies of Nature, I beg his pardon for what his All-seeing Eye has perceiv'd amiss, and his efficacious Grace, that for the future I may stand more upon my guard.



CHAP. VII.

*How she employ'd her self in the Quire in time of Compline, as also in her Cell, and how she dispos'd her self to take her rest; with some reflections upon the foregoing Manifestation of her Devotions.*

**A**FTER Compline, as soon as Litanies are ended, whilst the Blessed Sacrament is expos'd in the Quire (it being a particular privilege allow'd to that Order upon account of the great Devotion their Foundress St. Clare had to the Blessed Sacrament, to keep it in the Quire, and to be able to expose it when Reverend Mother Abbess should judge it convenient, by drawing up the Door of the Tabernacle where it stands) I say three *Pater's* and *Aves*, in Honor of the three hours of Prayer, that our Savior made in the Garden: Then I make my Examen of Conscience, as before Dinner.

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After this I go to my Cell, where I say St. John's Gospel: This done if I have leave I make another hour of Prayer, or else I say my Beads, or some other Vocal Prayers, or Read some Spiritual Book, and prepare my Meditation for the next Morning, which I do at the ordinary time.

When others go to Rest, if I have not leave to sit up longer, I make my accustom'd intention, and an Act of Contrition, kissing my Crucifix, the ground, and begging our Ladies blessing. I likewise recommend my self to my good Angel, and desire him to call me in the Morning, at the first stroke of the Bell, that I may rise promptly to praise my God; so going to Bed, I say this short Prayer after I am layd down.

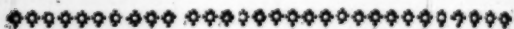
*O most sweet Iesus, let me now, with thy beloved Disciple, repose upon thy Sacred breast, and grant me to fetch my breath out of thy most blessed heart, I wish each respiration an Act of Love: Grant O my dear Spouse, that thy most sweet Spirit may flow into my Soul, give Life to my mind, and inseperably unite me unto thy dear self; and as often as I draw my breath this Night, so many Millions of Praises, I beseech thee to receive from me; which I beg my good Angel to make in my Name.*

After this I say the following Prayer to my good Angel. *O Angel of God, who art my Keeper, Illuminate, preserve and govern me, who am committed to thy charge, by the supreme power, this Night and for ever, Amen,*

Her

Her Ghostly Father, to whom she gave this account of *Conscience*, assur'd me that he was so mov'd and pleas'd with the solidity of this Manifestation, in which after so sincere, and solid a manner, as is here express'd, she went from one Action to another, and declar'd in what manner she perform'd them, without the least hesitation, that he look't upon it as the effect of those Divine Inspirations, wherewith the Holy Ghost fill'd her heart; and thinking that the Reading of it might prove no less beneficial to others, than the practice had been to her self, and knowing her Humility, as well as readiness to perform, whatever he should request, Commanded her to give him this Manifestation in Writing; which when she had given, did evidently shew how carefully she had practis'd what was so lively imprinted in her Memory; for when he had Read the account, he found it the same with that she had declar'd by word of Mouth; nor could he find even the least circumstance added or omitted in the Written Paper, that she had not before told him: Tho' this Testimony be her own, yet being made in Obedience to her Ghostly Father, and by way of Manifestation (which is a kind of Confession, and carries with it some sort of obligation of saying nothing but the sincere truth) it deserves as much (nay more credit) than if it had been given by her Ghostly Father, as the foregoing Testimonies were, and tho' there needs no farther proofs of that high pitch of perfection, which she by a constant fidelity in

suffering had obtain'd ; yet I cannot omit these that follow, having them from such Authentick hands, as those of her Abbess, Confessor, and constant companion, in a very distracted employment, where, if ever, imperfections are apt to creep in.



## C H A P. VIII.

*Reverend Mother Abbesses Letter to Father Clare, concerning his Sisters Death, which contains, an Epitomy of her Life.*

I Had once a design out of the Letters of Reverend Mother Abbess, Father Confessor, and an other Religious (who was a long time her Companion in the Convent) to have made an extract of those Vertues which are mention'd in them: But upon more mature deliberation, I thought their own Letters would have more Authority, and give more satisfaction to the Reader, than such an extract could do. And therefore, tho' the same things are repeated, which may cause the Reading her Life to be somewhat more tedious, than otherwise it would have prov'd; yet the satisfaction of seeing them repeated by Persons of such Authority, will plead an excuse for the other inconvenience; since what is affirm'd by so many and such irrefragable

fragable Testimonies, cannot but add credit to what is related. Neither do I doubt, but these Letters will give as much satisfaction to the Reader, in this Addition, concerning Sister Mary Clare, as those from the same Persons gave him in the former, concerning Sister Clare of Iesus. Reverend Mother Abbesses Letter is as follows.

Very Reverend Father,

**M***Y* last, having given your Reverence notice of Dear Sister Mary Clare's being so dangerously ill, as that she had receiv'd the Extream Vnction, the news which this brings you of her happy departure, may perchance be less surprising; tho' I am confident it will be no less sensible to your Reverence, than it was to us all here. Our loss I must confess is greater than I can express, both upon the account of her Vertuous Life, and punctual observance of all the Duties of our Order, and of the signal service she render'd the Monastery, by her admirable dexterity in performing all our more curious Works, as well as such other labors as her weak forces would permit her to go through with; her fervor in these occasions made her compass much more, than seem'd possible for her weak Body to accomplish, but she was so far from sparing it upon this account, that

that tho' ( as your Reverence knows ) she was receiv'd upon condition to be freed from all the rigors of the Rule , abstinence from Flesh excepted, and this by my Lord Bishops free grant ; yet after her Profession she never made any use of her privilege ; nay, she was so far from it, that as soon as her great sicknesses were over , whereof she had four or five, she would use all possible endeavours to obtain leave to quit the Infirmary, assuring me, that nothing did agree better with her health, than her compliance with the common Duties of her Order, both by day and night ; in the latter of these she was so remarkably punctual, that she was never absent from Matins, either Summer or Winter , and the diligence which she us'd to hasten to them , was such, that the Caller, who immediately after the Ringing of the Bell, goes to wake the Religious, could never perform that Charity to her ; for the most part meeting her before she could reach her Cell. She was so diligent in her rising to Prime, that for several Years she had the Charity to call many, who fear'd to over-sleep themselves , and not to hear the Bell. Yet this Devout eagerness to be present at the Divine Office , took not the least off from her Obedience to her Superiors Inclination : For when ever she perceiv'd by the  
least



least Exterior sign, that I rather desir'd her absence, whether it were upon the account of her finishing any piece of work she had begun, or at such times as her health scarce permitted her to be present, she submitted her self with the same chearfulness and content, as she would have been present with, at the Duties of the Quire.

This her Obedience to her Superiors, was recompensed by a perfect subjection of her Passions to her Will: For whatsoever she was employ'd about, she never stay'd a moment after the first Stroke of the Bell, how inticing soever the Object might be, which at that time was the subject of her Occupation. Never since she enter'd into Religion, was she heard to complain of any thing whatsoever, or shew the least dislike to what was set before her, whether in health, or sickness. Her exactness in the Fasts prescrib'd by our Rule was admirable, and almost Miraculous, considering her weakness, which was such in the World, that her Vncle Doctor Warner said she could never live one Year to an end; yet these Weaknesses, which at Liege permitted her not to abstain from Flesh, upon Fasting Days of Obligation, was so far from hindring her here, that only a Motive of Obedience, could determine her, to take a small piece of Bread in the Morning, and  
Drink

Drink a Cup of Beer. Her Mistress told me, that her greatest fear was, that her Companions had leave to perform greater Mortifications than were permitted her; whereas she desir'd to do as much as they did, or at least as the Religion prescrib'd in common to all; but she Answer'd, 'twas sufficient for her to observe so much of her Rule and Constitutions as Superiors thought fit, and told her it was better that she should not urge for more; with which Answer she remain'd as perfectly contented, as if it had been the Voice of God. She was so punctual in the observance of her Rules, that she was never seen to break even the least, and the same Charity which animated this her observance, made them easie to her, and mov'd her to urge for extraordinary Mortifications: Constantly every Year she desir'd (but with all submission to my Will) to have the Office of under-cook, for the space of a Month, which, twice or thrice, at her fervent Petition, I granted her; tho' her Weakness, and her being admitted with an exemption from such hardships, as well as the considerable Portion she brought, seem'd justly to free her from any such labor; but her intense love of her dearest Spouse, outweighed all other considerations, and made her passionately desire to resemble him in imitating his abjection,

on, by being employ'd in the meanest of drudgeries; the content which she took in these humble employments, appear'd clearly in that great exactness and diligence she us'd in the performing them; this same earnest desire of resembling the Sacred Spouse of her Soul, gave her a most tender affection to Poverty, of which she was so Religious an observer, that she had nothing in her Cell, but what was purely necessary, VIZ. a Crucifix, two or three Books, and one or two Paper Pictures; moreover she never shew'd the least niceness in performing the vilest Offices, tho' she were naturally very neat in all things about her self.

Humility, the inseparable Companion of Religious Poverty, was also very eminent in this happy Soul; I never heard her excuse her self in any occasion whatsoever, but I always observ'd her to follow St. Bonaventures Counsel, and say, Whenever blam'd for any the least mistake, 'tis my great fault. She never spoke any thing in her own praise, or which might redound to it, as the mentioning of her Family or the like; this Vertue gave her a great and high opinion of others, and as mean a one of her self, which disposition seconded by Charity, made her never refuse her assistance to those that ask't it, tho' by reason of her great dexterity in performing all curious works, she

Was

was often made use of; nay, she frequently beg'd leave to help those whom she thought might want her assistance, and she was so strangely sedulous in this Charitable practice, that it would have been a wonder to have found her hands empty, unless at such times that they were lifted up in Prayer before the Blessed Sacrament. She was never heard since she enter'd amongst us, to speak the least word that gave a disgust to any, or savor'd of the least dislike she had of others; yet notwithstanding this her Charity and affable behaviour, which made her dear both to me in particular, and to all the rest of the Religious, who would consequently have been very unwilling to have any way contristated her; yet the Paternal Providence of God, to whom she was too dear to be left without a share of the Cross, dispos'd things so, that what others did out of good Will, and through mistaken kindness, was the constant occasion of a very sensible Mortification; yet she was so far from complaining, or shewing the least resentment, that those very Persons who were the occasion of these her sufferings, were convinc'd by her Carriage, that they had the greatest share in her affection; so that 'tis no wonder that she never spoke to others in a Tone which express'd passion, since she master'd her Nature, which inclin'd to anger,

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in so difficult a Point. If ever she imagin'd she had given any disgust to others, none observ'd more exactly the Rule by which we are order'd to beg pardon of those we have offended: But she was always so far from being guilty of it, that the matter of her Discourse was such, as could not possibly be ungrateful to any; for none was a more Religious observer of our Constitutions, which order that the subject of our Discourse, should always be something that is Spiritual and Edifying. Almighty God was not only the subject of her Discourse, but also the Object of her thoughts; for she was constantly in his Presence, attending to his Holy inspirations, to which she was so faithful, that she never omitted any one, how difficult soever she found the compliance with it to be. Her Prayer is an evident proof of this her fidelity; for tho' in it she was always left without the least sensible comfort; yet such was the strange industry she us'd to gain time to spend in it, that tho' she never took any from the works or employments that were assign'd her, yet she strangely found out such ways to dispatch them, that even when she had care of the Children, she daily got three hours to spend in it, without neglecting them: Nay, tho' she had been in the Quire from Five till Nine, which often happens upon Sundays and Holy-days, yet in lieu  
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of retiring with the rest to her Cell, she would spend another hour before the Blessed Sacrament: She made all her Prayers both Mental and Vocal upon her Knees upright, without leaning against any thing; this her Pious posture in Prayer, the constant endeavours she us'd to get time for that Holy Exercise, and the chearfulness of her Countenance during the performance of it, would easily have perswaded the beholders that she was replenisht with an abundance of consolation, Whereas her only comfort was an humble Conformity to the Divine Will, and a perfect Resignation to remain in that disolate condition in the Presence of God, without the least desire of changing it: It prov'd to be his Will that she should remain so, both during her Life, and at the time of her Death. I came to be acquainted, with this State her Soul was in, during those last moments of her Life, by the Answer she return'd me, when I ask't her, after she had receiv'd her Viaticum, if she were not much comforted, she told me that she possesst indeed him whom her Soul thirsted after, but was totally void of all sensible Consolation and Devotion. I us'd my best endeavours to comfort her, telling her that it was the Will and Pleasure of her Spouse, that she should suffer with him, and die like him upon the Cross, destitute and void of all Consolation, whether Human or Divine.

She

She shew'd her self most perfectly resign'd to this his Holy, Will during that last night of her sickness, and the Morning before she dy'd; she made many fervent and inflam'd Acts of solid Vertues, as of patience, resignation, love of God, faith, hope, confidence, &c. this she did in so perfect a manner, that the Sister who watcht with her was struck with admiration to hear her, being then so very weak and near her end, frame such strong and lively Acts. Her Death happen'd a little before Eight of the Clock in the Morning: She quietly expir'd with a smiling Countenance, and without any contortion or less be seeming motion, in a manner most suitable to her Pious and Edifying Life. This, Reverend Father, is but little of what might be said, in her praise, and to Gods greater honor, by the assistance of whose Grace she arriv'd to such a height of Perfection, as 'tis sufficient to let your Reverence know, that tho we have lost her, yet we are comforted, with the strong hopes, that our loss was her gain, and that her Death gave her possession of an Everlasting Life, and of that Crown in it, she had so industriously adorn'd by those many Vertues she so constantly practis'd; of which the Relation I have given, comes so far short, that were it not to your self, who I am sure knows more of them than I am able to express, I should

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338      An Abridgment of the Life of

fear the doing her an injury, by endeavouring to shew my kindness, by affording you a satisfaction, in declaring to you what comforts me to think on; and gives me ground to hope we partake still of her intercession for us all in Heaven, tho she has left us on Earth: Whether that no human frailty may hinder her speedy arrival, I humbly beg the assistance of your Reverences Holy Sacrifices, and a remembrance in them of us all, but chiefly of

Very Reverend Father,

Graveling March 2.

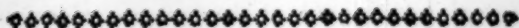
1681.

Your Reverences most  
Obedient Servant  
in Christ,

Sister ANNE BONAVENTURE  
*Abbess Vnworthy.*

CHAP,





CHAP. IX.

*A Letter from Reverend Father Warren Confessor to the Poor Clares at Graveling, to Reverend Father Clare, concerning his Sister's Death, suffering Life, Conformity and Union With God in Prayer.*

**I**N the perusal of the following Letter, the Reader may perhaps wonder how 'twas possible, that the infinite goodness of God, could permit him to treat so innocent, faithful, and affectionate a Soul, with so much rigor as this Letter expresses; if before hand he be not desir'd to reflect, that 'twas his Infinite Goodness, and most particular love towards her, that mov'd him to do so: Who foreseeing her admirable comportment and fidelity amidst these sufferings, and the infinite advantages she would make by them, sent them to her, that she might not loose the least part of those Eternal rewards, he design'd for them: And at the same time gave her such a supernatural, but insensible assistance, to go through them, as he saw from time to time she stood in need of. Having given the Reader this Advertisement, I add this Letter, the Reading of which cannot but comfort all afflicted Souls, and teach them at the same time,

how to make a true advantage of their sufferings, which is one of the most profitable secrets can be learnt in this World, in order to the increase of our happiness in the next; which she both industriously learnt, and no less faithfully practis'd, as the following Letter will clearly evidence.

Reverend Father,

**T**Hô I know your Reverence will have the News, of your dear Sister's Death from other hands; yet I cannot but give you the trouble of this Letter, in hopes that it's contents may be a comfort to you, in the affliction which the loss of so dear and near a Relation must needs occasion: For as 'tis a comfort to Read an account of the Vertuous actions of any Person; it must needs be much more, to peruse the same of so near a Relation; who I assure you so closely follow'd the example, of your dear Sister Clare of Jesus, of happy Memory, in Regularity, Poverty, Obedience, Charity, Mortification, Patience, Contempt of the World, and Love of God, as made her no less belov'd and admir'd by all, than the other was, and consequently render'd the loss of such a second example, the more sensible. Nor was she less pleasing to the Eyes of God, or less lov'd by him, than she was by Creatures; he having,  
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from her first entrance into Religion, to the very last moment of her Life, treated her, as he did his most beloved Son; expressing his love, by that certain mark of sufferings, which he professes to give to his best beloved, when he says, Those I love, I Chastise: Neither was she backward in making a return of love for love; which she express'd, by her constant fidelity, and perfect resignation, even to the greatest of crosses, VIZ. God's withdrawing himself; who vouchsaf'd indeed, to give her a very great thirst after Perfection, which consisted in an ardent desire of uniting her affections intirely to himself, which thirst, the Royal Prophet well express'd, when he said, My Soul thirsts after thee O God, as the thirsty Hart after the Fountains of Water. But this very favor which God bestow'd upon her, even encreased her torments: For a Corporal Thirst, tho' one of the greatest sufferings, is nothing in comparison of that Spiritual thirst, which her Soul felt, being inflam'd with the love of her Heavenly Spouse; who notwithstanding the more earnestly she endeavour'd to unite her self to him, the farther he seem'd to withdraw himself from her, which gave her the same pain, as if he had really done so; yet for all this, she neither lessened her fervor, relented in her Zeal, nor complain'd or repin'd at this manner of treating her,

her, but rather rejoiced, to see her self in this aridity, quite parcht and dry'd up, and become a living Holocaust in the Divine fire of Love, for the sake of her beloved, without receiving the least drop of comfort, from his most bountiful hands; which were evident marks of a fervent, couragious, disinterested, and generous love. But I cannot give you a better evidence of this truth, than by giving you an account of her Prayer; which was very extraordinary, being very intense, and priviledg'd with a supernatural suspension above the reach of sense: For her Soul was elevated above all sensible comforts, unto the pure and serene Region of it's Superior part; where she was in a perpetual calm amidst the storms, which distractions, obscurities, aridities and desolations that surrounded her, endeavour'd to raise; which happy temper fitly dispos'd her to receive Gods Divine Impressions, and the operations of the Holy Ghost, which were very secret, Spiritual and sublime; and had so little commerce with the inferior or sensitive part, that her condition was understood but by very few; and for her greater Merit was unknown even to her self: For whilst she enjoy'd God in the most interior and hidden point of her Soul, by pure faith, and a secret, but insensible union of love, she thought she did nothing, but kneel like a flock or a stone in  
his

his Sacred Presence ; yet she remain'd there, with that fidelity, humility, and resignation, as was admirable in the Eyes of God, to which she was the more greatful and pleasing, the more contemptible she appear'd in her own. And tho' God permitted her not to see what she did ; yet he gave her such a secret impulse to spend whatever time she had at her own disposal, in this exercise, as mov'd her to a faithful compliance with it ; tho' at the same time she was strongly perswaded, that the time she spent in it, was in a manner lost ; she being totally insensible of what pass'd between God and her Soul ; only she was content and resign'd to suffer this his withdrawing himself (for she thought her self abandon'd by him ) as long as he pleas'd : Yet whilst she thought God had forsaken her, she layd fast hold of him, as much as she was able, embracing his Holy Will, by a perfect Conformity to it, imitating her dear and sad Spouse in the Garden, by a recital of his Divine words from the bottom of her heart, Let not mine, but your Will be done : Neither would I lessen her Merit by letting her know the truth, knowing she wanted neither Zeal nor Courage to persevere in this humble resignation to Gods Will, by a patient suffering this seeming dereliction, whilst at the same time she enjoy'd her beloved, whom she thought she

had lost; he hindering her from having any sense or knowledge of this Vnion, and thereby from receiving any comfort from it, as he hindred his Humanity in the Garden, from receiving any from the Beatifical Vision, which he enjoy'd, whilst his heart was sorrowful unto Death. I fear I have very poorly explicated her sublime Prayer, thereby to give you a better account of her great sufferings, and of that Vnion she by them obtain'd with God, whom now, for her reward, she enjoys face to face. I beg your Prayers, that by an imitation of her Vertues, I may be partaker with her of the like happiness; whereby you will Eternally oblige

Reverend Father,

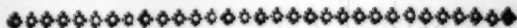
Your most humble and  
obedient Servant,

Graveling March 2.

1681.

WILLIAM WARREN.

C H A P.



C H A P. X.

*A Letter from Sister Ignatia Joseph Lewis, her Companion in the Convict, and now Vicarefs at Graveling, to Reverend Father Clare after his Sisters Death, concerning her Pious Life.*

**A**FTER two such Testimonies of Sister *May Clare's* Vertues, as I have set down in the foregoing Chapters, it may be judg'd superfluous to add another; yet it being from a Person that was a dayly Eye-Witness of her actions, when by her absence from the Community she was more at her liberty, and in an employment, not only very distractive, but also most agreeable to nature. (*Viz.* the taking care of her Nieces, for whom she had the affection and tenderness of a Mother, which circumstances require a very great watchfulness over ones self to prevent the surprising sallies of Nature) I thought her Testimony upon this account, would still add force to those in the foregoing Chapters; especially, she being a Person of experience in the practice of Vertue, as her present employment Testifies; tho, being still living, I dare say no more, for fear of offending her Humility. Her Letter is as follows.

Very

Very Reverend Father,

**A**S to dear Sister Mary Clare of happy Memory, all that I can say is, that having for a long time been her Companion, in the care which she had of her Nieces after their dear Mother's decease, I could never discover the least imperfection in her, and in my opinion she came not at all short of Sister Clare of Jesus; for tho she had not those Sacrifices to offer to Almighty God, as the other had, yet she did as much as lay in her Power; totally Sacrificing all that she had, and offering her self as an intire Victim to Heaven. All her Religious Duties were constantly perform'd with the greatest exactness, devotion, and fervor imaginable; insomuch that I never reflected upon her fervor and regularity, but I met with a just occasion of my own confusion. She was exemplar to that degree, as never to have been seen to break any Rule, tho never so small, or through inadvertency. She was so far from searching dispensations from the common rigors of the Order, that tho she were of a most extraordinarily delicate and tender Constitution, and by reason of it, by a special privilege from the Bishop, was receiv'd without the obligation of complying with any of them (abstinence from Flesh only excepted)



ted) yet she did not only earnestly refuse to make use of this liberty when offer'd her, but also depriv'd her self of the privileges which are generally granted, to those that are infirm; and to avoid them the better, she would after sickness hasten out of the Infirmary, and still be using her innocent importunity with Reverend Mother Abbess, till she had obtain'd her leave; for the procuring of which she would alledge, that she should never get an appetite, till she again undertook the Fast and other Duties of the Rule; which she observ'd with the greatest strickness, particularly the rising at Midnight, in which she was most remarkably punctual, and not only then, but at all other times she was ever one of the first in the Quire, where it was her constant practice, to spend all the time she could possibly dispose of, in Mental Prayer before the Blessed Sacrament, in the practice of which she was very assiduous. Yet notwithstanding this her earnest desire of Prayer and Union with God, she never neglected the least occasion of practising the fruits which commonly proceed from diligence in it's exercise: For the least humble action her vigilant Eye could spy out, was eagerly layd hold on by her, it being the delight of her Soul to perform the meanest Offices of the Kitchen or Infirmary; in both these places she often did the work of those

those, who were of far greater strength, and healthfuller Constitutions, which she compass more by a Spiritual eagerness, and Supernatural assistance which seconded it, then by strength of Body; for immediately after her recovery from sickness, she perform'd the same things which she us'd to do when best in health. This constant fervor, thus powerfully assisted by God, caus'd no less amazement, than compassion in us, and well it might, to see her so much overburthen her little weak Limbs; but her vigorous Spirit, render'd her as it were insensible to the sufferings of Nature; and her great and generous Soul, gave strength to her weak and tender Body, to act beyond it's power. On Holy Days she would be the first and last at the washing the Dishes, that all might come the sooner to Prayer; this Duty was no sooner ended, but without paying any tribute to Nature, either by resting her self, or any other ways, she immediately hasten'd to the Quire, where upon her Knees before the Blessed Sacrament, she sett'd her self to her accusom'd Prayer. On working days she always gave Three hours to it, in what employment soever she were, even when Mistress of the School, in which Office, tho' we are but oblig'd to one hour, which is made in the Quire by all the Religions together, yet she constantly made the other two in her Cell, to avoid being taken notice

notice of. She had besides this a thousand pretty inventions to hide her Vertues, and diminish her self in the esteem of others; often accusing her self, and asking pardon for faults, that none ever perceiv'd but her self, her Humility moving her to think her self guilty, even in circumstances wherein she gave Edification. She was always serene and chearful, but never more than when she had some hardship to undergo; nor did her love to God ever more triumph, than when upon the Cross; after which she had so unspeakable a thirst, as made her with such winning words and countenance, to gain of Reverend Mother Abbess a condescension to her fervent desires, in things not so suitable to her tender complexion. She us'd her weak Body very hardly and severely, depriving it of all the diversion and solace she could, never allowing her self the sweet air of the Garden, unless she were Commanded to do it, and then it was perform'd with so much Recollection, and Mortification of her senses, with her Vail over her Face, and her Eyes cast down upon the ground, that she totally depriv'd her self of the satisfaction, which the pleasantness of the Summer, and Spring were capable of giving her. In time of Recreation, when any thing happen'd which occasion'd either wonder or mirth, she shut her Eyes, or modestly cast them down; and when the

Children

Children Acted their innocent little Comedies, made by our Reverend Father Confessor for their divertisement, in which number were her two Angelical Nieces, she never so much as cast up an Eye. I should never make an end if I should recount all her Pious Vertues and Mortifications, which were so many and so great, that without doubt they took her from us, before we were resign'd to part with her. Nothing could be more obedient, respectful and submissive to Superiours than she was, nor more sweetly complying, and amiably recreative in Conversation; which made her very dear to all: She was extremely pleas'd with Pious Discourses, and never wanted matter to carry them on. She had a singular gift in concealing her pains and sufferings, that thereby she might avoid particular priviledges, and the compassion of others. She was belov'd and esteem'd by us all as a Saint, and when she dy'd, it was as if a great light had been taken from amongst us, to be plac'd above, and shine in it's proper Sphere: Her sickness was a pure languishing of Love, and desire to receive her beloved Iesus in the Blessed Sacrament; and after her Viaticum, to be dissolv'd and be with him; which evidently appear'd, by her rejoicing, when she had hopes given her (by the receiving the last Sacraments) of speedily enjoying his Eternal embraces, to which her  
happy

happy Soul assisted by a fever (which she suffer'd, as usually, with a great deal of patience) seem'd rather to fly, than to feel any difficulty in it's separation from her Body, it being sweetly breath'd out; and her Corps expressing a joy at it's departure by that smiling Countenance, which it retain'd even after her Death, which happen'd the last of February. I humbly beg a memory in your Holy Sacrifices, who in my poor Prayers shall never be unmindful, neither of you nor yours, according to your Commands, which shall ever be most joyfully and readily obey'd by

Very Reverend Father,

Graveling March 2.  
1682.

Your Reverences most  
oblig'd and humble  
Servant,

IGNATIA, JOSEPH.

C H A P.

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C H A P. XI.

*How Willingly she parted with her Nieces, the only worldly comfort she had left : The occasion of their leaving Graveling, with a short description of the English Benedictine Monastery at Dunkerck, whether they went, and where they are now Religious.*

**R** Everend Mother Vicarefs, taking notice in the foregoing Letter, that Sister Mary Clare had not any thing besides her self, to make a Sacrifice of to Almighty God, as Sister Clare of Iesus had, gives me an occasion, before I end this Abridgment of her Life, of letting the Reader see, what perhaps that good Religious did not reflect upon, *Viz.* The great Sacrifice she had also to offer; and with what courage, generosity and chearfulness she perform'd it.

Her two Nieces Mrs. Catherine and Mrs. Susan Warner, were no less dear to her than if they had been her own Children, but most of all the Youngest, who was her God-daughter, for whom she ever had a most particular tenderness, which was much encreas'd by that affection and fondness the Child ever express'd to her, and probably 'twas for this reason, that Almighty God, foreseeing that this little rye of affection to them might

might be some hindrance to her own Perfection, to give her a tryal, and us a knowledge how generously she would surmount all difficulties, that a separation from them might occasion, so dispos'd that they should be remov'd from the Monastery, for the greater encrease of her Crown; and to let the World see, as well her Vertue, as how disinterress'd both the Abbess and Religious were; who by their earnest request to their Father obtain'd their removal.

It happen'd after the Death of Sister *Clare* of *Iesus*, that my Lady *Hamilton*, Sister to Reverend Mother Abbess (who liv'd in the Confessor's Quarter, where the Children also lodg'd and dieted) resolv'd to quit the World: And her Years not permitting her to bear the Austerities of the Order of *Poor Clarisses*, she retir'd her self to the *English Augustins* at *Bruges*; which was not indeed so strict, but in all things else a place without exception, it being a most regular, convenient, and well Founded Monast'ry, of which her Neice Reverend Mother *Mary Bedingsfield* was the Superior, a Person upon all accounts most worthy of that charge, and where her own Daughter happen'd also to be Religious; whom Providence had ordain'd should be her Mistress of Novices, she being Ancient in Religion, tho', but young in respect of my Lady; where in Two Years space, she made up her Eternal Crown. The Children after my Lady *Hamiltons* departure from *Graveling*, (who, during her stay there, both before, as well as after their Mother's Death, had been a true

Mother to them) having none but a Servant to Govern them; and their Father thinking her care insufficient for those he so tenderly lov'd; earnestly desir'd Mother Abbess and the Community of *Graveling*, to Lodge and Dyet them within the Monast'ry, thinking them now big enough to be taken care of by the Religious, without giving them too much trouble; especially if their Aunt, who had a great affection for them, were permitted to look to them. But the Abbess and the Religious signifying their unwillingness to admit a Servant within the Inclosure (it being a thing very few Monastrys admit of, especially of this Order) their Father thought it better to dismiss their Servant, tho' she had very faithfully perform'd her Duty towards the Children, whilst committed to her charge, than that they should want the care, that their Aunt, and the Religious would have of them within the Monast'ry. Upon his resolving to discharge the Servant, the Religious condescended to his request, and took the Children into the Inclosure. But they were no sooner within the Monast'ry, but finding themselves abridg'd of that liberty, they were wont to have of going into the Town with my Lady *Hamilton* (and the Religious having no Person to whom they could commit such a charge, for which they were responsible, out of their sight) they began to be very uneasie, and so dissatisfied, that the Eldest, who was now about Eleven Years old, having been several times very kindly entertain'd at the *English*

*Benedictine*



*Benedictine* Dames at *Dunkerk* (whither they had been sometimes sent, for their divertisement) and upon this occasion had taken such a liking both to the Monast'ry, as well as to several Persons in it writ very earnestly to her Father (who being now Priest, was Companion to the Rector of *Watten*, about Eight Miles distant from *Graveling*) to be remov'd to the *Benedictine* Dames at *Dunkerk*. They both appear'd so discontented where they were, that this discontent seem'd quite to change their dispositions: Which their Father being inform'd of, and receiving several very importune Letters, that signified their earnest desire of removing, consulted his Rector; what was best to be done; telling him withal, how unwilling he was to do any thing, that might make the Religious of *Graveling* think, he had not the same respect and kindness for them, as if Sister *Clare* of *Iesus* had been still living; and that he was unwilling to consent to their removal lest the Religious should think he had already forgot the kindness they had exprest to Sister *Clare* during her Life, as well as to his Sister and Children, since her Death. Father *Williams*, who was then Rector, told him 'twas dangerous to disgust the Children, who had not yet the judgment of understanding the happiness of their Education in the Catholic Religion: And being disgusted by this restraint, might find some means to procure the help of their Protestant Relations, to get them over into *England*, with no small danger of loosing their Religion; and thereby

their Souls. These Reasons induc'd their Father to consent to their removal, tho' not to the place they desir'd : Yet not out of any dislike to it, but because he was unwilling they should be so near *Graveling*, as thereby to renew the regret, the Religious might with reason have in parting with them, and therefore harbor an unkind resentment for his permitting them to be so near them. He gave them therefore leave to go to any other Monastery, except that they had an inclination to : But their Aunt finding them to follow the ordinary dictamen of corrupted Nature more earnestly to desire what was forbidden, and seeing them still very much bent upon going to *Dunkerk*, instead of using means to persuade them to stay with her, she us'd her utmost endeavour to prevail with her Brother, to grant their request. To whom also Reverend Mother Abbess Writ in her own and Communities Name, earnestly desiring him, that if by their services, to Sister *Clare* of *Iesus* and his Children, they had ever deserv'd any thing from him, he would now shew the esteem he had of their kindness, by letting his Children go to *Dunkerk* ; assuring him they should be more satisfied to see the Children contented else where, than to keep them displeas'd at *Graveling*. Upon these Letters he most willingly gave his consent for their going to *Dunkerk*; whither he had no other reason to hinder them from going, but what is above mention'd, seeing all things concur'd to make this Monastery, if not preferable, at least equal to any other

other of our Nation. This esteem will appear deservedly just, whether we consider the convenient Situation of the place, in order to a speedy intercourse in all necessary occasions with *England*, or whether we look upon the Regular and Commodious Structure, which in no small measure conduceth to the right observance of Rule and Discipline: Again, for Temporals it challengeth the applause and just esteem of all, who are acquainted with their prudent management: where as there is nothing which is superfluous; so there is nothing either necessary or convenient, that is wanting; whereby all Propriety being excluded, Poverty must needs be preserv'd in it's first Vigor and Purity. There is also another Attractive, not inferior to the former, which consists in that Exquisite Musick, both of Voices and Instruments they excel in, which at the same time so much sets out the Divine Service, and contributes no less to Devotion: But that which makes the best Harmony is that admirable Unity and Concord they enjoy amongst themselves, and that exact care of Discipline and Rule, which if any where, we may truly say flourisheth here, which adds no little Luster to the Noble Birth of so many Young and Vertuous Persons, and that which Crowns all, under the Government of a Superior, my Lady *Mary Caryll*; whose Quality, Vertue and Prudence, assisted by her Fathers liberality, hath brought this House to so flourishing a condition, and settl'd it so solidly, that there can be no just reason to fear any future decay. This consider'd, there could

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be no Motive why Reverend Father *Clare* should hinder his Children from going to such a place, but the reasons before mention'd, which were no sooner taken away, but he freely consented to their going; but that which is to be wonder'd at, is that Sister *Mary Clare*, who should rather have pleaded for their stay, should so earnestly urge for their removal; which action shews how little she sought her own satisfaction, and how willing she was to Sacrifice the greatest Worldly contentment she had, when she thought it was more to God's Glory, and the good of the Childrens Soul's. This then being the only tye she had left, which as she had hitherto kept by Obedience, Almighty God would make use of that Vertue, as a help, or motive, for her to make a Sacrifice of it, for the greater increase of her Merit, and Eternal Crown; which she without doubt now enjoys, as a reward of this, and those many other Acts of Vertue, which she, as I have related, so zealously practis'd.

Having thus faithfully Compil'd together the most material heads and passages, out of the Authentick Papers, which both my Lady *Anne Nevil*, late Abbess of *Pontoise*, had Collected before her Death, which happily fell into my hands, or which since her Death I have by my self or friends, been able to procure, concerning these two great Examples of our Age (whom I could not well separate in this Edition, because God had joyn'd them by so strict a tye, both of Nature and Grace, making them joynt partakers of

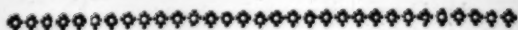
Two

Two so great effects of it, as their Conversion to the Catholic Faith, and their Vocation to Religion were, and also to so rigorous an Order, as they liv'd and dy'd in) I hope I need not Apologize for the plainness and familiarity of the Style (since these Lives stand in no need of florid Discourses, or want the beauty of Art and Wit, to set them off, but please best when they appear in their own Native Colours) but only desire the Reader to believe, that tho' I have set down the chief Occurrences out of several Collections and Extracts, yet that there are many more which never as yet came to my knowledge, which either their Humility conceal'd from all, or the want of acquaintance with those who convers'd with them have hid from me, which one day shall be made public, and come to light, when the meanest Action done for God's sake, shall have a just Encomium and reward.

I wish the Reader with all my heart the same advantage in the perusal of these Lives, as I have found in Writing them, which he cannot fail of, if by their example he be so happy as to learn, not only to condemn the World, but himself also; since the Contempt of both the one and the other, has render'd these two great and Holy Souls partakers of that happiness they now enjoy in Heaven, and will possess for all Eternity, where they find the words of St. Paul verified, 2 Cor. 4. 17. *That their Momentary and light sufferings they underwent upon Earth, have obtain'd for them in Heaven, an Eternal weight of Glory.*

Having given an account of their Lives, as far as they came within the compass of my knowledge; in Obedience to the Decree of Our Holy Father Pope *Urban* the VIII. of happy Memory Dated the 13<sup>th</sup>. of *March* in the Year 1625. in which he Ordains that whosoever Composes the Life of any Person of eminent Vertue, should make the following Protestation,

I Protest, that I understand all that I have Writ in the foregoing Life, concerning my Lady *Warner*, her Sister Mrs. *Elizabeth Warner*, or any other person, that I have made mention of in this Treatise, to have no other force and credit, than what is grounded upon human Authority, without the Churches Approbation: I do moreover declare, that by the Title of *Saint* which upon occasion I have given my Lady, or any other Person, whose Vertues I have related, I intended only to signifie thereby, that they were endow'd with a more than ordinary Vertue, and design'd the word should be taken in no other sense than what *St. Paul* meant it, when he apply'd it to the more Vertuous amongst the Primitive Christians, and had no intention to ranck them amongst Beatified or Canoniz'd Saints, which power only appertains to the Holy See Apostolick. To whose unerring Censures I most humbly submit whatever I have here Writ.



C H A P. XII.

*The Ceremonies used at the Cloathing of the Religious of the English Monastery at Graveling.*

Some who Read in the former Edition of my Lady *Warners* Life, the Ceremony of her Profession, finding it very Congruous and moving, and that it contain'd what is neither to be found in other Books; nor to be seen in *England*, wisht that the Ceremony of her Cloathing had also been set down; which I omitted both by reason she was privately Cloath'd, and for fear that relating it at large, might seem too tedious; but now understanding that this Ceremony will be no less satisfactory to the Curious Reader, than, as I am inform'd, that of her Profession has been, I here add it, and with it, end the Second Edition of my Lady *Warner's* Life. The Ceremony is as follows.

The Bride Drest very handsomly, according to her Quality, accompany'd with her Friends and Kindred; her Hair curl'd and hanging loose about her Shoulders, with a Crown upon her Head, and a lighted Wax-Candle in her Hand, is led by some Secular Gentleman to the Church Door of the Monastery; her Habit, Vail, Crown,  
Cissars

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Cissars to cut off her Hair, are all carried before her; by Convictresses, two of which carrying a Basket of Flowers between them, strew the way with them, as she goes from the Monastery into the Church; the Father with a Deacon, and Sub-deacon who carries a Cross before them, with two Servants who carry Wax-Candles, meet her at the Church Door; where she receives Holy Water from the Father, begs, and receives his Blessing. Then the Father gives her a Crucifix, which when he offers to her, she gives the Candle she held in her Hand, to one of the Convictresses to carry, and takes the Crucifix. Then the Father begins the Versicle, *Come spouse of Christ, take the Crown which our Lord has prepar'd, for thee for ever;* and then goes before her into the Church; where a Praying place is set within the Railes, on the Gospel-side, for her to kneel upon during Mass; which is Sung, either of the Holy Ghost, or our Blessed Lady. At the Offertory, she offers a Wax-Candle, which is plac'd upon the Altar. Then the Father, speaking to the Bride; says, *What do you ask?* To whom she Answers. *Grace and Mercy of our Lord Iesus Christ; and of you Reverend Father N. and of you Reverend Mother Abbess, and of you my Dearest Sisters, I beg and humbly beseech you, in honor of, and for the bitter Passion sake of our Lord Iesus Christ, and by the Merits of the most Glorious Virgin Mary, of our Holy Father St. Francis, of our Holy Mother St. Clare, and of all the Saints; that you will please to give me the Habit of Probation, of*  
this



this Holy Order of St. Clare, for the amendment of my Life. Then the Father makes a short Exhortation to her, which done, he bleſſeth her Habit, after the following manner,

Father, May our help be in the Name of the Lord.

Quire, VVho made Heaven and Earth.

Father, Lord hear my Prayer.

Quire, And let my cry come unto thee.

Father, The Lord be with you.

Quire, And with thy Spirit.

Let us Pray.

O God the moſt faithful promiſer of Eternal goods, and moſt certain performer of thy promiſes: Who haſt promiſ'd the Habit of Salvation, and the Garment of gladneſs to the faithful; We humbly beſeech thy Clemency, mercifully to bleſs this Garment, a mark of fidelity, and contempt of the World, with which thy Servant is to be confirm'd in her Holy purpoſes: And that by thy protection, ſhe may keep unſpotted that Habit of Chaſtity, which by thy inſpiration ſhe undertakes: And vouchſafe to Cloath her with the Habit of Glory in Eternity, who doſt now in time, Cloath us with the Garment of thy Paſſion. Who liveſt and reign'eſt,

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reignest, with God the Father, in Vnion of  
the Holy Ghost, God, World Without end.  
Amen.

**L**ord God, the giver of all Vertues, and the  
infusor of all Blessings, with earnest Pray-  
ers we beseech thee, to bless this Habit, with  
which thy Servant, as a mark of Religion, is  
about to be Cloath'd; and vouchsafe so to  
Sanctifie it, that she may be distinguish't  
from other Women, whilst enrich't by  
this Cloathing. Through Christ our Lord.  
Amen.

**L**ord Iesus Christ, who hast vouchsafed to Cloath  
thy self with the Vestment of our Mor-  
tality, we humbly beseech the immense abun-  
dance of thy liberality, that thou would'st  
vouchsafe to bless this sort of Garment, which  
our Holy Father St. Francis, and the Holy  
Fathers that renounced the World, ordain'd  
the wearing of, as a mark of innocency and  
humility; that this thy Servant N. who puts  
it on, may at the same time put on thy self,  
who livest and reignest, &c.

Omnipo-

**O**mnipotent, Eternal, and Merciful God,  
 who hast manifested the Mercy of thy  
 Piety, in the Bloody Passion of thy Son, we  
 humbly beseech thee, to bless this Garment;  
 that thy Servant in using it, may have a con-  
 tinual memory of thy Passion.

The Blessing of the Cord.

**O** God, who that thou might'st set a Slave  
 at liberty, would'st bind thy Son with  
 Cords, bless this Cord we beseech thee, that  
 thy Servant, who shall girt her Body with  
 it, as with a band, may remain mindful of  
 the Bands of Our Lord Iesus Christ, and may  
 persevere in the Order she has happily under-  
 taken, and acknowledge her self ty'd with af-  
 fection to thy service, through Christ our Lord.  
 Amen.

The Blessing of the Vail.

**O** Lord we humbly beseech thee, that thy  
 powerful blessing may descend upon  
 this Vail, wherewith the head of thy Handmaid  
 is to be cover'd; that it may become blessed and  
 Holy to her, through Christ our Lord. Amen:

O God,

**O** God, the head of all the faithful, and the Savior of the whole body of thy Church, Sanctifie by thy right-hand this covering which thy Servant for Love of thee, and thy Virgin Mother, is about to put on her head; that she may keep with an unspotted Body and Mind, what is understood to be given by it, that when she shall come prepar'd with the Wise Virgins, to receive the Everlasting reward of Saints, she may deserve to be introduced by thee, to the Nuptials of Everlasting felicity, who livest and reignest, &c.

### The Blessing of the Crown.

**O** God, who hast vouchsafed to promise a Crown of Glory to those that shall faithfully persevere in fighting until Death; graciously extend the blessing of thy right-hand upon this Crown, and grant that she that wears it may so finish the course of her life, that she may deserve to receive upon her head the Crown of Glory and honor, compos'd of precious Stones, from thee O King of Glory, who with the Father, and the Holy Ghost, livest and reignest, World without end. Amen.

Mass being ended, as far as the Communion of the Priest (when he Communicates the Bride, if before she had not Communicated) the Father asks her; *Do you desire to proceed?* The Bride Answers; *Yes Reverend Father:* Then the Father asks her again; *Have you all the conditions requisite, for the taking of a Religious Habit?* (The conditions requir'd are. 1. That she be a good Catholic. 2. Free from the tye of Marriage, or that both with mutual consent enter into Religion. 3. Sound of Body. 4. Sound in Mind. 5. Lawfully Born. 6. Free from Debt. 7. Ty'd by no condition or promise. 8. Spotted with no Infamy. And lastly, Fifteen Years of Age.) The Bride Answers, *I have all the conditions requir'd.* And then rising from the Praying place, kneels down on the lowest Step of the Altar, where bowing low, she recites the *Confiteor*, and the Father gives her Absolution and the Communion. Then she returns to her place till the end of Mass; at which time the Priest begins to Sing *Veni Creator*, or the Hymn of the Holy Ghost, which the Quire goes on withal. And the Bride taking the Wax-Candle again into her hand, follows the Priest to the Gates of the Monast'ry, where the Father knocks thrice, and then says the following words. *Sisters lift up your Gates, that I may introduce the Spouse of Christ.* Then Mother Abbess opens the Gate within, where the Religious kneel in a row on each side, the length of the Cloyster, with lighted Wax-Candles in their hands; and the Father Sings or says the following

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following Versicle : *Prudent Virgins, take your Lamps, and go forth to meet the Bridegroom and the Bride. The Quire Answers: At Midnight a cry was heard, behold the Bridegroom comes, go forth to meet him. Father, Lord hear my Prayer. Quire, And let my cry come unto thee. Father, The Lord be with you. Quire, And with thy Spirit.*

**O** Lord Iesus Christ, the true and perfect Spouse of faithful Souls, who hast commanded the prudent Virgins, who by the Works of Vertue have their Lamps ready prepar'd, to come and meet thee : Grant that this thy Servant, whom thou hast call'd to Day out of the World, to be thy Spouse, may from this time forward be so strengthened with the Holy Spirit of Religion ; that by contemning the World, Mortifying her Flesh, and overcoming the Devil, she may study so to adorn the Lamp of her Conscience, that in this place she may remain most grateful to thy self ; and persevering in this her Devotion, she may with thy Elect Virgins, be Cloath'd with the Nuptial Garment, and deserve to enter into the Eternal Nuptials of thee, the Immaculate Lamb ; who livest and reignest, &c.

The Prayer ended, the Father repeats the Versicle; *Prudent Virgins take your Lamps, and go forth to meet the Bridegroom, and the Bride.* The Quire Answers: *At Midnight a cry was heard, behold the Bridegroom comes, go forth to meet him.* Then they rise up, and two Sisters come from the farther end of the Cloyster, one with a Cross, the other with Holy Water, and going towards the Bride, they bow and kneel down as they approach her: Then the first who carries the Crucifix, Sings, or says with a loud Voice, the following words (alluding to those of the Cant. 1. v. 3.) *Come my Sister, and I will introduce thee into the Vine-feller of thy beloved; as soon as they rise up, the Bride Answers them out of Cant. 6. 2. I am my beloved's, and his desire is towards me.* Then they rise together, and going nearer the Bride, and kneeling down as before, the same person Sings or says with a loud Voice, (alluding to the words of Cant. 7. 8.) *Come my beloved, come and let us go to the Palm-Tree of Christ, and gather his fruit:* Then the Bride Answers out of Cant. 2. 5. *Support me with Flowers, encompass me with Roses, for I languish with love:* Then they rise and come near the Gate, where kneeling before the Bride, the same Religious offers her the Crucifix she carries to kiss, and whilst the Bride kisses it, the same Religious says the following words, out of Psal. 26. 14. *Take courage, and let thy heart be strengthened, to sustain our Lord:* Then they rise, and the Bride embracing the Cross, and kissing the Feet of the Crucifix, Sings or says with a loud Voice, the

following words, out of Psal. 30. 2. *In thee O Lord have I trusted, let me never be confounded:* Then the same Sister that gave the Cross, salutes the Bride, and leads her by the hand to Mother Abbess; as she kneels, Mother Abbess sprinkles her with Holy Water, takes her up and kisses her, saying, *Bid adieu to the VVorld and your friends.* Then the Bride speaks to them as follows, *Farewel Reverend Father, farewell you my Parents and Friends: I return you most humble thanks, for the Charitable assistance you have given me, to embrace this happy State of Religion, and earnestly beseech you, that you would vouchsafe to continue to Pray for me, that I may persevere in it.* Then making a low Reverence to them she follows the Sister that carries the Cross; and as the Religious go in Procession towards the Quire, they Sing or Recite with a loud Tone, by turns, the Verses of the 113. and the 121. Psalms.

When they begin the Psalms, they shut the Monastery Gate, and whilst the Religious go to the Quire, the Priest and the rest of the Company with him, go up to the Quire Grate in the Doxal, which has a Curtain drawn before it, where the Bride kneels down, till all the Religious are enter'd, who stand without their Seats on each side the Quire, the most Ancient next to the Grate; then the Curtain is drawn from before the Grate, and the Mistress of Novices comes to the Bride, and taking her by the hand, leads her to Reverend Mother Abbess, who says to the Bride, kneeling before her; *Do you desire to quit your Se-*  
cular



cular Cloaths, to put on the Habit of Religion? Then the Bride Answers, still upon her knees; *I humbly beg I may make so happy a change*: Then Mother Abbess cuts of a Lock of her Hair (cutting no more, least she should return again to the World) then the Bride pulls off her Exterior Ornaments, and casting them from her with a kind of contempt, Sings or says with a loud Voice three times the following Versicle, *The Kingdom of this VVorld, and all its Ornaments, I have contemn'd for the love of my Lord Iesus Christ*, and the Abbess as often Answers in the following words; *Let our Lord de-vest thee of the old Man, together with all that belongs thereunto*, alluding to the words of St. Paul Coloss. 3. 9. Then Mother Vicaress shuts the Grate, whilst the Mistress of Novices, and some other Religious appointed for that purpose, assist her to take off her Secular Cloaths; and Mother Abbess puts on her Nunick, singing or saying with a loud Voice the following words (alluding to those of St. Paul Eph. 4. 24.) *Let our Lord Cloath thee with the new Man: Created according to his likeness in Justice and Holyness of Truth; in the Name of the Father, and of the Son, and of the Holy Ghost*: And the Quire Answers, *Amen*. Then Mother Vicaress opens again the Grate, and Reverend Mother Abbess, whilst she puts on the Girdle of the Bride, says the Prayer, (us'd by the Priest, whilst he puts on the Girdle before Mass) *Let our Lord encompass thee with the Girdle of Purity and Innocency, and extinguish in thy Loyns all heat of Concupiscence, that the Vertue of Continence and Chastity*

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*may remain in thee, in the Name of the Father, and of the Son, and of the Holy Ghost; and the Quire Answers, Amen.* In putting on the Cloak, the Abbess useth some of those words, which the Priest recites before Mats, whilst he puts on the Stole, singing or saying with a loud Voice; *Let our Lord restore unto thee, the Stole of Immortality, which thou didst loose by the Transgression of our First Parents, in the Name of the Father, and of the Son, and of the Holy Ghost, and the Quire Answers, Amen.* In putting on the White Vail, the Abbess sings or says with a loud Voice; *Take this Vail as a Mark of everlasting Purity, that thou mayst follow the Lamb, and walk in white with him, in the Name of the Father, and of the Son, and of the Holy Ghost; the Quire Answers, Amen.* Then the Mistress of Novices pins a Crown upon the Brid's head, and one Religious gives her a Crucifix in her right-hand, and another gives her a Candle in her left; which having receiv'd, she goes to the Grate and kneels down before it, and all the Religious also kneel in the same place where they stood, with their Faces towards the Altar, and the Father Reads the following Versicle, out of Psal. 67. 29. *Confirm this O God, which thou hast wrought in us; and the Quire Answers, out of Versf. 30. From thy Temple in Ierusalem.* Then the Father says.

Let

Let us Pray.

**P**Revent O Lord our actions by thy Divine inspiration, and so assist us with thy help to perform them; that each Prayer and action of ours may be begun by thee, and once begun, may be also by thee finish'd. Through Christ our Lord. Amen.

Father, Let thy Divine help remain with us.

Quire, Amen.

This ended, the Mistress of Novices takes her by the hand, and leads her round the Quire, beginning with Reverend Mother Abbess, and the most Ancient Religious, whom she Salutes; whilst the Quire recites the 102. Psalm: *Behold how pleasant it is for Brethren to dwell together in Unity*; which ended, the Quire sings or lays with a loud Voice, the Hymn of St. Ambrose: *We praise thee O God, &c.* which if ended, before she has Saluted all the Sisters, they continue to stand with their Faces looking towards each other, and with their Backs towards their Seats, till she has ended. Then the Mistress of the Novices leads the Bride to the Grate, where she kneels down whilst the Father briefly animates her to persevere, in her undertaking, and gives her his Blessing. This ended, the Grate is shut, the Bride retires with the Religious out of the Quire. And the Priest returns to the Sacristy.

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The following Litainies are said at the Profession, which being for Brevity sake omitted in that Ceremony, *Pag.* 169. I here add them, and with them end this Treatise.

Lord have Mercy upon her.

Christ have Mercy upon her.

Lord have Mercy upon her.

Christ hear her.

Christ graciously hear her.

God the Father of Heaven: Have Mercy upon her.

God the Son Redeemer of the World: Have Mercy upon her.

God the Holy Ghost: Have Mercy upon her.

Holy Trinity, one God: Have Mercy upon her,

Holy *Mary*

Holy Mother of God

Holy Virgin of Virgins

All ye Holy Orders of Blessed Spirits

All ye Holy Patriarchs and Prophets

All ye Apostles and Evangelists

All the Holy Martyrs

Holy Father *St. Francis*

All ye Holy Confessors

Holy Mother *St. Clare*

All ye Holy Virgins and Widdows

All ye Men and Women Saints of God;  
Interceed for her.

Be merciful:

Spare her O Lord.

Pray for Her.

From

From uncleanness of Body and Mind:

Deliver her O Lord.

From all evil:

Deliver her O Lord.

By the Mystery of thy Holy Incarnation,  
Passion, Resurrection, and Ascension: De-  
liver her O Lord.

We Sinners: Beseech thee to hear her.

That thou vouchsafe to make thy Hand-  
maid, to persevere in Chastity and Poverty.

We beseech thee to hear us O Lord.

That thou vouchsafe to give her the Vertue  
of true Humility and Obedience.

We beseech thee to hear us O Lord.

That thou vouchsafe to give her an increase  
of Faith Hope and Charity.

We beseech thee to hear us O Lord.

That thou vouchsafe to give Eternal rest to  
all the departed.

We beseech thee to hear us O Lord.

Son of God.

We beseech thee to hear us.

Lamb of God, that takest away the Sins of  
the World.

Spare us, O Lord.

Lamb of God, that takest away the Sins of  
the World.

Hear us, O Lord.

Lamb of God, that takest away the Sins of  
the World.

Have mercy, on us.

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Lord, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

The Father begins the two first words, *Our Father*, saying the rest to himself, till he comes to the following words, *And lead us not into Temptation*, which he says aloud, and Quire Answers, *but deliver us from Evil, Amen.*

Then the Father says, *Lord save thy Servant.*

Quire, *Who my God places her trust in thee.*

Father, *Send her help from thy sanctuary.*

Quire, *And from Sion defend her.*

Father, *Be to her a tower of strength*

Quire, *To defend her from the face of her Enemies.*

Father, *Let not the Enemy prevail against her.*

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